JAPANESE
for Missionaries

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Missionaries

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Grammar-Task Index

The following list gives examples of grammar principles that may be most helpful in teaching certain principles and performing certain tasks. This list is only a general guide and is not exhaustive. It is very likely that you will need to learn additional grammar to perform these tasks effectively, and it is also possible that you will not need to extensively use some of the principles listed here to perform the tasks they are listed with.

Your investigators' needs, not this list, should govern your language study. You should carefully determine what you should teach to fulfill your investigators' needs, and use that to determine the grammar you study. In addition, you should remember that learning to performs these tasks and teach these principles is not an end unto itself, but a means to fulfill your purpose as a missionary.

Most principles and tasks have both "basic" and "additional" grammar principles. Missionaries just starting out may want to focus on the basic principles before learning the additional ones.

Principle/Task	Basic	Additional
Lesson 1		
God is Our Loving Heavenly Father	Japanese Sentence Structure; Is, am, are - *desu*; Topic & Subject Markers - *wa* & *ga*; Japanese Verbs; Verbs and Bases; Polite Verb Form - *masu*	Existence Verbs - *aru* & *iru*
The Gospel Blesses Families	Adjectives; After - *kara* & *ato*; In order to, For - *tame ni*; Can, able to do - *dekiru*, *rareru,* & *eru*; When - *toki*	
Heavenly Father Reveals His Gospel in Every Dispensation	After - *kara* & *ato*; In order to, For - *tame ni*; When - *toki*	Honorific (Respectful) Verb Form; Verbs of Giving and Receiving
The Savior's Earthly Ministry and Atonement	In order to, For - *tame ni*; Can, able to do - *dekiru*, *rareru,* & *eru*	Honorific (Respectful) Verb Form; Verbs of Giving and Receiving
The Great Apostasy	After - *kara* & *ato*; Can, able to do - *dekiru*, *rareru,* & *eru*	Even Though - B*te mo*; Passives - *rareu* & *reru*
The Restoration of the Gospel of Jesus Christ through Joseph Smith	Particles - *to, ya,* & *ka*	Particle *to* & *to iu*; Become, Decide - *ni naru* & *ni suru*; Currently Verbing - B*te iru*; If - *ba* & *nara*; Linking Verbs and Adjectives - BII & B*te*; Transitive and Intransitive Verbs
The Book of Mormon: Another Testament of Jesus Christ	Can, able to do - *dekiru*, *rareru,* & *eru*; Polite Verb Form - *masu*; When - *toki*; Because - *kara* & *node*	Verbs of Giving and Receiving; Passives - *rareu* & *reru*
Pray to Know the Truth through the Holy Ghost	Adjectives; Adverbs; Can, able to do - *dekiru*, *rareru,* & *eru*; Plain Verb Form; So that - *yōni*	
Lesson 2		
Pre-Earth Life: God's Purpose and Plan for Us	Before - *mae*; Can, able to do - *dekiru*, *rareru,* & *eru*; Polite Verb Form - *masu*	Embedded Questions; Like - *yōna* & *yōni*
The Creation	In order to, For - *tame ni*; So that - *yōni*	Embedded Questions; Referents - *ko*, *so*, *a*, *do*
Agency and the Fall of Adam and Eve	After - *kara* & *ato*; Because - *kara* & *node*; So that - *yōni*	Become, Decide - *ni naru* & *ni suru*
Our Life on Earth	In order to, For - *tame ni*	
The Atonement	Because - *kara* & *node*; In order to, For - *tame ni*	Honorific (Respectful) Verb Form; Verbs of Giving and Receiving
The Spirit World	After - *kara* & *ato*	
The Resurrection, Judgment, and Immortality	After - *kara* & *ato*	Become, Decide - *ni naru* & *ni suru*; Even Though - B*te mo*; If - *ba* & *nara*
Kingdoms of Glory	Adjectives; After - *kara* & *ato*; Can, able to do - *dekiru*, *rareru,* & *eru*; Particles - *de, ni*, & *e*	Become, Decide - *ni naru* & *ni suru*; Existence Verbs - *aru* & *iru*; If - *ba* & *nara*

Lesson 3		
Through Jesus Christ We Can Be Cleansed from Sin	Can, able to do - *dekiru*, *rareru,* & *eru*; In order to, For - *tame ni*	Even Though - B*te mo*; Verbs of Giving and Receiving; Honorific (Respectful) Verb Form; If - *ba* & *nara*
Faith in Jesus Christ	Can, able to do - *dekiru*, *rareru,* & *eru*; In order to, For - *tame ni*	Verbs of Giving and Receiving; Relative Clauses - Plain Form Noun
Repentance	Can, able to do - *dekiru*, *rareru,* & *eru*; In order to, For - *tame ni*; So that - *yōni*	Even Though - B*te mo*; If - *ba* & *nara*; Linking Verbs and Adjectives - BII & B*te*
Baptism, Our First Covenant	Can, able to do - *dekiru*, *rareru,* & *eru*; In order to, For - *tame ni*; Want - *tai*; When - *toki*	Verbs of Giving and Receiving
The Gift of the Holy Ghost	Adjectives; Adverbs; After - *kara* & *ato*; Can, able to do - *dekiru*, *rareru,* & *eru*; In order to, For - *tame ni*	Verbs of Giving and Receiving
Endure to the End	After - *kara* & *ato*; Can, able to do - *dekiru*, *rareru,* & *eru*; In order to, For - *tame ni*; Particles - *kara* & *made*; So that - *yōni*	Even Though - B*te mo*; If - *ba* & *nara*
Lesson 4		
Obedience	In order to, For - *tame ni*; So that - *yōni*; Want - *tai*; When - *toki*	If - *ba* & *nara*
Pray Often	Adjectives; Adverbs; Because - *kara* & *node*; In order to, For - *tame ni*; Particles - *to, ya,* & *ka*; So that - *yōni*	If - *ba* & *nara*
Study the Scriptures	In order to, For - *tame ni*; So that - *yōni*	If - *ba* & *nara*; Particles - *to* & *to iu;* Particles - *kara* & *made*; Passives - *rareu* & *reru*
Keep the Sabbath Day Holy	After - *kara* & *ato*; In order to, For - *tame ni*; Polite Verb Form - *masu*; So that - *yōni*; When - *toki*	Relative Clauses - Plain Form Noun;
Baptism and Confirmation	After - *kara* & *ato*; In order to, For - *tame ni*; When - *toki*	Relative Clauses - Plain Form Noun; Particles - *to* & *to iu*
Follow the Prophet	So that - *yōni*	Currently Verbing - B*te iru*; Verbs of Giving and Receiving; If - *ba* & *nara*; Passives - *rareu* & *reru*
Keep the Ten Commandments	Before - *mae*; In order to, For - *tame ni*; So that - *yōni*	
Live the Law of Chastity	After - *kara* & *ato*; Before - *mae*	If - *ba* & *nara*
Obey the Word of Wisdom	Because - *kara* & *node*; In order to, For - *tame ni*; So that - *yōni*	If - *ba* & *nara*
Keep the Law of Tithing	Because - *kara* & *node*; In order to, For - *tame ni*	If - *ba* & *nara*
Observe the Law of the Fast	So that - *yōni*	If - *ba* & *nara*
How to Donate Tithes and Offerings	After - *kara* & *ato*; In order to, For - *tame ni*; When - *toki*	
Obey and Honor the Law	So that - *yōni*	
Lesson 5		
Priesthood and Auxiliaries	After - *kara* & *ato*; Can, able to do - *dekiru*, *rareru,* & *eru*; In order to, For - *tame ni*; Particles - *de, ni,* & *e*	Verbs of Giving and Receiving; Linking Verbs and Adjectives - BII & B*te*; Passives - *rareu* & *reru*
Missionary Work	Can, able to do - *dekiru*, *rareru,* & *eru*; Experience - *koto ga aru*; In order to, For - *tame ni*; So that - *yōni*; Want - *tai*; When - *toki*	Verbs of Giving and Receiving
Eternal Marriage	After - *kara* & *ato*; Can, able to do - *dekiru*, *rareru,* & *eru*; In order to, For - *tame ni*; So that - *yōni*	
Temples and Family History	After - *kara* & *ato*; Can, able to do - *dekiru*, *rareru,* & *eru*; In order to, For - *tame ni*	
Service	Experience - *koto ga aru*	

Teaching and Learning in the Church	Can, able to do - *dekiru*, *rareru,* & *eru*; So that - *yōni*	
Enduring to the End	After - *kara* & *ato*; Can, able to do - *dekiru*, *rareru,* & *eru*; In order to, For - *tame ni*; Particles - *kara* & *made*; So that - *yōni*	Even Though - B*te mo*; If - *ba* & *nara*
Missionary Tasks		
Ask Questions	Asking Permission - B*te mo yoroshii*; Experience - *koto ga aru*; Polite Verb Form - *masu*; Think - *to omou*	Embedded Questions; Existence Verbs - *aru* & *iru*; Referents - *ko*, *so*, *a*, *do*
Conduct a Meeting	After - *kara* & *ato*; Before - *mae*	Existence Verbs - *aru* & *iru*; Verbs of Giving and Receiving; Humble Verb Form
Explain Priesthood Ordinances	After - *kara* & *ato*; In order to, For - *tame ni*; Particles - *de*, *ni*, & *e*; When - *toki*	
Extend Commitment Invitations	Asking Permission - B*te mo yoroshii*; Can, able to do - *dekiru*, *rareru,* & *eru*; In order to, For - *tame ni*; Particles - *kara* & *made*	Existence Verbs - *aru* & *iru*; Verbs of Giving and Receiving; Humble Verb Form; If - *ba* & *nara*; Linking Verbs and Adjectives - BII & B*te*
Follow up on Commitments	Adjectives; Adverbs; Can, able to do - *dekiru*, *rareru,* & *eru*; Polite Verb Form - *masu*; Think - *to omou*	Honorific (Respectful) Verb Form
Get to Know Someone	Experience - *koto ga aru*; Particles - *kara* & *made*; Polite Verb Form - *masu*	Honorific (Respectful) Verb Form; Referents - *ko*, *so*, *a*, *do*
Give Directions	Adjectives; After - *kara* & *ato*; Before - *mae*; Particles - *de*, *ni*, & *e*; Particles - *kara* & *made*; Please - *kudasai*	
Help People Resolve Their Concerns	Adjectives; Asking Permission - B*te mo yoroshii*; Because - *kara* & *node*; Can, able to do - *dekiru*, *rareru,* & *eru*; Experience - *koto ga aru*; In order to, For - *tame ni*; Think - *to omou*	Become, Decide - *ni naru* & *ni suru*; Existence Verbs - *aru* & *iru*; Verbs of Giving and Receiving
Make a Telephone Call	Adjectives; Asking Permission - B*te mo yoroshii*	Existence Verbs - *aru* & *iru*; Verbs of Giving and Receiving
Make Appointments	Asking Permission - B*te mo yoroshii*; After - *kara* & *ato*; Before - *mae*; Particles - *de*, *ni*, & *e*; Particles - *to*, *ya*, & *ka*	Existence Verbs - *aru* & *iru*; Humble Verb Form
Make Purchases	Adjectives	Become, Decide - *ni naru* & *ni suru*; Existence Verbs - *aru* & *iru*
Meet Someone	Asking Permission - B*te mo yoroshii*; apanese Sentence Structure	Causatives; Honorific (Respectful) Verb Form; Humble Verb
Obtain Referrals	Asking Permission - B*te mo yoroshii*; Can, able to do - *dekiru*, *rareru,* & *eru*; n order to, For - *tame ni*; Think - *to omou*	Existence Verbs - *aru* & *iru*; Verbs of Giving and Receiving
Offer a Prayer	After - *kara* & *ato*; Because - *kara* & *node*; Can, able to do - *dekiru*, *rareru,* & *eru*; Please - *kudasai*; So that - *yōni*; When - *toki*	Embedded Questions; Verbs of Giving and Receiving; Relative Clauses - Plain Form Noun
Perform Priesthood Ordinances	In order to, For - *tame ni*; Want - *tai*; When - *toki*	Honorific (Respectful) Verb Form; Humble Verb Form; Linking Verbs and Adjectives - BII & B*te*; Passives - *rareu* & *reru*
Plan Daily and Weekly Activities	After - *kara* & *ato*; Before - *mae*; Experience - *koto ga aru*; In order to, For - *tame ni*; Particles - *de*, *ni*, & *e*; Particles - *kara* & *made*; Think - *to omou*; When - *toki*	Referents - *ko*, *so*, *a*, *do*
Share an Experience	After - *kara* & *ato*; Before - *mae*; Experience - *koto ga aru*; When - *toki*	Become, Decide - *ni naru* & *ni suru*
Talk with Everyone	Asking Permission - B*te mo yoroshii*; Want - *tai*	Causatives; Verbs of Giving and Receiving; Honorific (Respectful) Verb Form; Humble Verb
Teach Others How to Pray	Can, able to do - *dekiru*, *rareru,* & *eru*; Please - *kudasai*; Polite Verb Form - *masu*; So that - *yōni*	If - *ba* & *nara*; Verbs of Giving and Receiving; Linking Verbs and Adjectives - BII & B*te*

Testify	Experience - *koto ga aru*; Is, am, are - *de aru* & *da*	Verbs of Giving and Receiving; Particles - *to* & *to iu*; Topic & Subject Markers - *wa* & *ga* (Advanced); Passives - *rareu* & *reru*
Use the Scriptures	Can, able to do - *dekiru*, *rareru,* & *eru*; Particles - *kara* & *made*; Please - *kudasai*; When - *toki*	Currently Verbing - B*te iru*; Embedded Questions; Referents - *ko*, *so*, *a*, *do*; Verbs of Giving and Receiving

Principles of Effective Grammar Study

Organization of the Grammar

The grammar principles in this manual are organized by language functions. *Preach My Gospel* teaches that you should focus your language study "on improving your ability to communicate and teach during scheduled activities" (129). Your language study will be most effective as you think about those that you will be teaching each day, study the grammar principles within the function that most relates to what you will do with those investigators, and think about how you can improve the way you use what you have studied throughout the day.

For example, if you struggle with relating the Joseph Smith story effectively when you teach, you might turn to the function titled "Narrating experiences and telling stories." You could then study the grammar principles listed in that function, thinking about how you could apply those grammar principles in upcoming teaching situations when you might present the Joseph Smith story.

The purpose of this manual is not simply to teach you grammar, but more importantly to help you prepare to teach with greater power and clarity in your mission language.

Grammar Activities

The activities in each grammar lesson build on each other. They begin with drill activities that help you practice using a grammar principle and translating sentences. They then move toward helping you use the grammar principle as you speak and communicate with others. As you perform the activities, think about **how you will apply** what you are learning in upcoming teaching appointments and other scheduled activities. The activities are designed so that you can do them more than once, thinking about different investigators or teaching situations as you do them. For example, a scripture activity may ask you to identify certain grammar principles from a verse and then prepare to share that scripture with an investigator who may benefit from hearing it. You will approach this activity differently depending on the specific needs and situation of each investigator you will be teaching. The grammar principle will be the same, but how you use it may vary.

In this manual, you will find many different kinds of activities. Make sure to read the instructions for each activity and follow them closely. For example, an activity may tell you to do something with a scripture, then teach your companion a lesson based on what you learned. Make sure to do each step in the activity, especially the teaching practice with your companion.

* **Using Native Speakers** – "There is no substitute for talking with native speakers of the language" (*Preach My Gospel*, 129). Any activity that is designated to be done with your companion can also be done with a native speaker from the area where you are serving. In every area where you serve, **you should find a native speaker who could help you with the language and who will give you honest and direct feedback**. You may have them do activities with you from this manual that ask you to seek feedback from a companion or native speaker. If your companion is also learning the language, regardless of how proficient he or she is, you should make extra efforts to find a native speaker who can help you find areas for improvement and help you master the language. Make sure your conduct is appropriate as you work with native speakers.

> "It is extremely important that you stay with your companion at all times. Never make exceptions to this standard for activities that seem innocent but take you away from each other, including being in different rooms in the same building or in a home. Never be alone with, flirt with, or associate in any other inappropriate way with anyone of the opposite sex." (*Missionary Handbook*, 30–33)

Different Ways to Use This Manual

You can use this manual in several different ways to meet your needs, depending on how well you know the language, how long you have been in the mission field, and who you are teaching. For example, a missionary who is new in the mission field may find it most helpful to start at the beginning of the book, review every principle that they learned in the MTC, and then apply it in their daily activities. A more advanced missionary may find it more useful to review grammar principles from the different language functions they will have to use each day to better meet the needs of individual investigators. A trainer, with his or her new companion, may use a Companion Activity that covers a principle with which his companion really struggles.

The way that you use this manual will probably change as your language skills improve throughout your mission. However, no matter how you use it, make sure that you are doing what best meets your language needs and are not just doing grammar activities to fill your language study time. You will be most effective as you think about specific investigators or teaching situations as you do different activities from this manual.

Basics

Purpose

This function will help you talk about what something is or what it isn't; for example, what faith is, or who God is. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- We **are** children of God. (*desu*)
- Joseph Smith **was** 14 years old. (*desu*)
- Which is better for you, Wednesday **or** Thursday**?** (*Particles to, ya, ka*)
- God the Father **and** Jesus Christ appeared to Joseph Smith. (*Particles to, ya, ka*)
- Through Joseph Smith, God restored things **such as** the priesthood, baptism, **and** the sacrament. (*Particles to, ya, ka*)
- I know that Jesus Christ is the Son of God. (*wa* & *ga*)
- Do you know where the church **is**? (Particles - *de, ni, e*)
- I know that through the Atonement of Jesus Christ we can be forgiven for everything bad we have ever done, be made clean, and be changed so that we can be better than we have been. (Japanese Sentence Structure)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. Note that this list is not comprehensive but is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point is the title of the principle or task that it relates to.

<u>Doctrines from the Lessons</u>

- Who is God? What is our relationship to Him? (God is our loving Father in Heaven)
- What is an apostasy? Was the gospel on the earth during the apostasy? (The Great Apostasy)
- What is the purpose of life? (Our Life on Earth)
- What is the atonement? (The Atonement)
- What is faith? Who do we believe Christ is? (Faith in Jesus Christ)
- What is baptism? What is an ordinance? What is a covenant? (Baptism)
- Who is the Holy Ghost? What is the gift of the Holy Ghost? (The Gift of the Holy Ghost)
- What doctrines are contained within the Book of Mormon? (The Book of Mormon: Another Testament of Jesus Christ)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- Make a Telephone Call (How do I say who I am?)
- Testify (How do I state that I know something is true?)
- Make appointments (How do I offer options of different times/days to meet)

Japanese Sentence Structure

Introduction

Welcome to the exciting world of the Japanese Language! As you look at this language for the first time you will probably notice that this language is very different from your own native language. This lesson will introduce a few need-to-know basics to the structure of the Japanese language.

Notice (sentence order)

One of the first things that you'll notice is that Japanese word order is a little different than English. When we talk about sentence order we use the letter S to indicate the subject of a sentence, V to indicate the verb of a sentence and O to indicate the object (or anything else beside the subject and verb) of a sentence. English is also considered a SVO language, meaning English order goes first subject, then verb and finally object [e.g., John (S) ate (V) an apple(O)]. However, Japanese sentence structure is a little different.

Look at the example sentences below. How is the Japanese word order different than the English word order?

Examples:

Josefu Sumisu wa	yogensha	desu.
Joseph Smith	*prophet*	*is*
Joseph Smith is a prophet.		

Kamisama wa	watashitachi o	ai shite oraremasu.
God	*us*	*loves (hon.)*
God loves us.		

Watashitachi wa	Iesu Kirisuto	ni tsuite	akashi shimasu.
We	*Jesus Christ*	*about*	*testify*
We testify of (about) Jesus Christ.			

Did you notice the difference between the placement of subject, object, verb for both the Japanese and English sentences?

Let's Talk About It

As you probably noticed, Japanese word order is SOV or Subject Object Verb. In order to get used to this word order it might be useful to try and say a bunch of sentences using Japanese word order (e.g., My companion apple ate. I Elder Petersen am. etc.). Let's look at a few more examples

Examples:

Morumon Sho wa	shinjitsu	desu.
Mormon Book	*true*	*is*
The Book of Mormon is true.		

Dōryō ga	o-sushi o	tabemashita.
companion	*sushi*	*ate*
(My) companion ate sushi.		

Tanaka san wa	kyōkai ni	ikimasu.
Mr. Tanaka	*to church*	*will go*
Mr. Tanaka will go to church.		

Note: As you begin to listen to native speakers, you may notice that they tend to leave out a lot of words in their sentences– or so we think. When speaking Japanese if a subject, object or anything else in the sentence is already understood by the listener, the speaker usually leaves it out. The verb or final word, however, are typically never omitted in speech. The following sentences may sound different but they are perfectly correct in Japanese.

Examples:

Wakarimashita.
understood
(I) understood (that, it, etc.)

Samui!
cold
(I'm) cold! OR (It's) cold (outside)!

Kyōkai desu.
church is

(This) is the church. (For example, after leading an investigator to the church building.)

Notice (a few particles - *o, no, ka*)

Japanese uses particles to indicate the relationship between the verb and the word they mark. For example: a time, place, object, subject, direction, etc. Some of these particles directly correlate with English words such as "at" or "in" however many do not. Each particle **follows** the word it marks. The trick is remembering which each particle goes with which part of the sentence.

We'll start our discussion with the particles *ka*, *no*, and *o*. Look at the examples below. What part of the sentence does each particle mark?

Examples:

Missionary: Bukkyō desu **ka**. Investigator: Hai, Bukkyō desu.
Buddh(ist) are Yes Buddh(ist) am

Missionary: Are (you) Buddhist? Investigator: Yes, (I) am (Buddhist).

Watashitachi wa Kamisama **no** kodomo desu.
We God 's/of children are

We are God's children OR We are children of God.

Tango **o** benkyō shimasu.
Vocabulary will study

(I) will study vocabulary.

Did you notice the different the meanings of *ka*, *no*, and *o*?

Let's Talk About It

The particle *ka* is used at the end of a sentence to indicate a question.

Example:

O-sushi ga suki desu **ka**.
Sushi like is ?

Do you like sushi?

Dōshite sono yōni kanjiraremasu **ka**.
Why that way feel (hon.) ?

Why do you feel that way?

Kamisama ni tsuite dō omowaremasu **ka**.
God about how think (hon.) ?

*How do you feel (think) about God? (*lit. *What do you think about God?)*

The particle *no* is used to mark possession or to link nouns.

Example:

Josefu Sumisu wa gendai **no** yogensha desu.
Joseph Smith modern-day of prophet is

Joseph Smith is a prophet of the modern-days. (Joseph Smith is a modern-day prophet.)

Kami wa watashitachi **no** Ten **no** Otōsma desu.
God us Heaven Father is

God is our Heavenly Father. ("Preach My Gospel," 31)

Kaikai **no** sanbika wa san ban desu.
opening (noun) hymn (noun) three number is

The opening hymn will be (hymn) number three.

The particle *o* is used to mark an object of a transitive verb (a verb that uses an object)*.

Example:

Kamisama wa aru keikaku **o** yōi saremashita.
God a plan prepared

God has prepared a plan (for us).

Kazoku ni tsuite messēji **o** wakachiatte imasu.
Family about message are sharing

(We) are sharing a message about families.

Josefu Sumisu wa	Morumon Sho	o	hon'yaku shimashita.
Joseph Smith	*Mormon Book*		*translated*

Joseph Smith translated the Book of Mormon.

*Note: See the "Transitive and Intransitive Verbs" lesson for more information.

Figurative Language

On June 22, 2004, President Boyd K. Packer of the Quorum of the Twelve taught the following to new mission presidents at the Provo Missionary Training Center (Boyd K. Packer, "The Light of Christ," *Ensign*, Apr 2005, 8–14, emphasis in original):

"You can come to understand spiritual truths as [if they] were as tangible as granite or flint or marble. Marble will yield to the hands of the sculptor so that others can see what he sees hidden within the shapeless stone. In like manner, you can teach others to see—that is, to understand—these intangible, invisible stones of doctrine."

"The way the Savior taught, and the way you can teach, is both simple and very profound. If you choose a tangible object as a symbol for a doctrine, you can teach just as He did. A teacher can associate the doctrine with an object already known, which can be seen with physical eyes… [W]ith these illustrations, Jesus was able to open the eyes of His disciples—not their natural eyes but the eyes of their understanding" (see Matt. 13:15; John 12:40; Acts 28:27; Eph. 1:18; 2 Ne. 16:10; D&C 76:12, 19; D&C 88:11; D&C 110:1).

"With the eyes of our understanding, we see things that are spiritual. With our spirits reaching out, we can touch things that are spiritual and *feel* them. Then we can *see* and we can *feel* things that are invisible to the physical senses."

The following table contains nine grammar patterns for using figurative language, the patterns' meanings, and examples of how to use them. Underlined words/phrases in the examples are often used with their respective grammar patterns. These structures will help you teach like Jesus as President Boyd K. Packer taught.

	Grammar Pattern	Meaning
1.	A (*to*) *wa* B (*no koto*) *desu*	A is B
	Jinsei **wa** nagai tabi **desu**. Moshi jinesi no mokuteki o mitsukeru koto ga dekireba, sono tabi wa jūjitsu shita mono to naru deshō. *Life **is** a long journey. If you can find the purpose of life, that journey will become full and complete.*	
	Yoi chi ni makareta mono **to wa**, mi-kotoba o kiite satoru hito **no koto deatte**, [...] (マタイ 13:23). *But he that received seed into the good ground **is** he that heareth the word, and understandeth it, [...]*	
2.	A *to iu no wa* B *no/to iu koto desu*	A means/is B
	Ishiji ni makareta mono **to iu no wa**, mi-kotoba o kiku to, sugu ni yorokonde ukeru hito **no koto de aru** (マタイ 13:20). *But he that received the seed into stony places, **the same is** he that heareth the word, and anon with joy receiveth it.*	
3.	A *wa* B *no yō* (*na mono*) *desu*	A is like B
	Tengoku **wa**, yoi tane o jibun no hatake ni maite oita hito **no yōna mono de aru** (マタイ 13:24). *The kingdom of heaven **is likened unto** a man which sowed good seed in his field.*	
4.	A *wa* B *mitai* (*na mono*) *desu*	A is like B
	Yogensha **wa** raifugādo **mitai na** sonzai **desu**. Watashitachi ga kiken kara nogareru koto ga dekiru yōni hitsuyō na keikoku o ataete kudasaru no desu. *Prophets **are like** life-guards. [They] give us needed warning so that we can escape from danger.*	
5.	A *wa/o* B *ni tatoeru*	Compare/liken A to B
	Hito no kachi **wa** senensatsu **ni tatoeru** koto ga dekimasu. Tatoe donna ni kegarete mo sono kachi ga kawaranai yōni, tatoe watashitachi ga machigai o okashita to shite mo Kamisama no me kara mita watashitachi no kachi wa kawaranai no desu. *[You] can **compare** a person's value **to** a 1,000 en bill. For example, just like [the bill's] value does not change no matter how dirty it gets, no matter how many mistakes we make, our value in God's eye does not change.*	
6.	A wa/o B *ni nazoraeru*	Compare/liken A to B Pattern A after B

	Fukuin no shukufuku o shiru koto **wa** shio o ajiwatta koto no nai hito ga sono aji o shiru koto **ni nazoraete** tsutaeru koto ga dekimasu. Fukuin mo shio no aji o shiru no to onaji yōni hito kara kiku dake dewa naku jibun-jishin de kanjinakereba rikai suru koto wa dekimasen. *Knowing the blessings of the gospel can be told **by comparison to** a person who has never tasted salt who tastes salt. Just like knowing the taste of salt, [you] cannot understand the gospel if you only hear from other people and do not feel [it] yourself.*	
7.	A wa/o B *ni/to kuraberu*	Compare A to/with B
	Kamisama no shukufuku **wa** chichioya ga kodomo o sodateru koto **ni kuraberu** koto ga dekimasu. Kodoma ga motomeru mono o ataeru dake dewa naku hitsuyō na toki ni wa kibishiku shikarimasu. Kamisama mo onaji yōni watashitachi ni tada raku na jinsei o ataeru no dewa naku, watashitachi ga seichō suru koto o nozonde orareru no desu. *[You] can **compare** God's blessings **to** a father raising children. Not only does [he] give what his children seek, but chastises when necessary. Just the same, God wants us to grow and not just give us a cushy life.*	
8.	A *no to dōyō ni* B	Just as/like A, B
	Watashitachi wa gakkō de manabu koto o hajime kara subete rikai suru koto ga dekinai **no to dōyō ni** fukuin e no rikai o fukameru no ni mo dōryoku ga hitsuyō desu. ***Just like** we cannot understand all the things we learn at school from the beginning, deepening (your) understanding of the gospel requires effort.*	
9.	*Dōyō ni*,...	Similarly, ...
	Keitai-denwa o tsukau tame ni wa dengen o irete denpa no todoku basho ni inakereba narimasen. **Dōyō ni**, watashitachi ga Seirei no michibiki o ukeru tame ni wa tsune ni kokoro o hiraite sonae, fusawashii basho ni iru hitsuyō ga arimasu. *In order to use a cell-phone, [you] must put in the power-supply and be where the reception reaches. **Similarly**, in order to receive the guidance of the Holy Ghost, [you] need to always be ready with an open heart and in an appropriate place.*	

Activities (see answers on pp. 240-241)

Learn on Your Own

A. Reorder English

Reorder the following English sentence, putting them in correct Japanese word order. You may leave out articles and other English words that are not translated into Japanese. Write your answers on a separate sheet of paper, then check your answers in the answers section.

1. This is my beloved Son.
2. We are literally His children.
3. Faith in Christ leads to action.
4. Christ overcame death for us.
5. The Book of Mormon was translated by Joseph Smith.
6. Hear Him.
7. God loves you and all His children.
8. Jesus Christ is central to God's plan.
9. How do you feel about your family?
10. God sends prophets because of his love for us.
11. God is the Father of our spirits.
12. This book is for everyone.
13. Alma compared the word to a seed.
14. Christ paid the price for our sins.
15. People felt the prints of the nails in Jesus Christ's hands and feet.

B. Translate

On a separate sheet of paper, translate the sentences from Activity A into Japanese. Check your answers.

C. Complete the Sentence

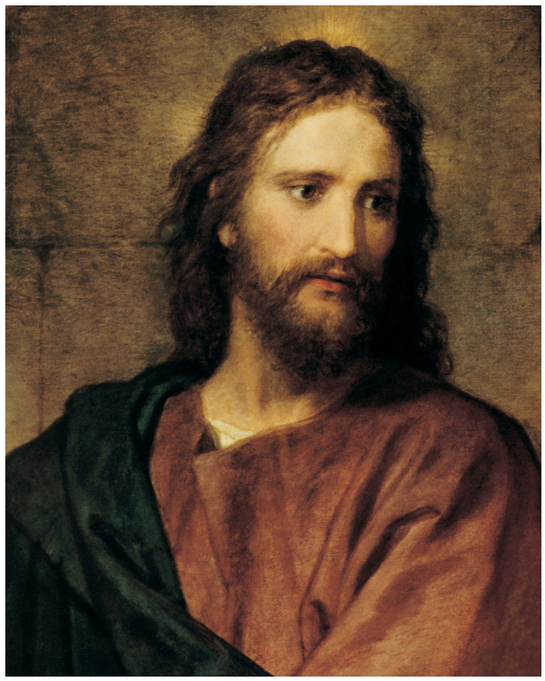
Complete the sentences below by writing them out on a separate sheet of paper and putting the appropriate particle in each blank. You may refer to the English translation for help.

1. Nako Shimai _ go-shujin wa ressun _ kiita koto ga arimasu _.
   Has Sister Nako's husband heard the lessons?
2. Wakai ka toshi o totte iru ka ni kakawarazu, Iesu Kirisuto no fukuin wa subete no hito o shukufuku shimasu.
   The Gospel of Jesus Christ blesses all people, regardless of whether young or old.
3. Senkyōshi toshite _watashi _ mokuteki wa nan deshō _.
   What is my purpose as a missionary?
4. Mai nichi _ kojin gakushū to dōryō to _ benkyokai de "Watashi _ Fukuin _ Nobetsutaenasai" _ katsuyō shite kudasai.
   Please use "Preach My Gospel" in your daily personal and companionship study.
5. Naze kojin _ keiji _ ukeru hitsuyō ga aru no deshō _.
   Why do I need to receive personal revelations? (Preach My Gospel, 89)

6. Kamisama to _ seiyaku _ mamoru nara, hibi _ seikatsu _ naka de shiawase _ kanjiru koto ga dekimasu.
   We can feel happiness in daily life if we keep our covenants with God.
7. Watashitachi wa kako _ kyōkun kara manabemasu.
   We can learn from the lessons of the past.
8. Shinden _ eien _ honshitsu _ rikai suru koto de hito wa mizukara _kazoku ni hikiyoseraremasu.
   Understanding the eternal nature of the temple will draw you to your family.
9. Kazoku _ eien _ honshitsu _ rikai suru koto de shinden ni hikiyoseraremasu.
   Understanding the eternal nature of the family will draw you to the temple.
10. Hibi _ kuiaratame ni, ōki na yorokobi _ kanjiru yō ni naru deshou.
    We will come to feel great joy in repenting daily (Preach My Gospel, 210).

D. Insert the Particle

Determine where the particles (*o*, *no*, or *ka*) belong to complete the sentence. Write out the complete sentences on another sheet of paper, and check your answers. A particle may be used multiple times in a single sentence, or not at all.



1. Kami[1] shinjinasai[2]
   Believe in God. (Mosiah 4:9)
2. Anata[1] wa Iesu Kirisuto[2] ga Kami[3] Onko[4] de arare[5], yo[6] Sukuinushi[7], Aganainushi[8] de arareru[9] koto[10] shinjite[11] imasu[12]
   Do you believe that Jesus Christ is the Son of God, the Savior and Redeemer of the world?
3. Hibi[1] kuiaratame[2] ni, ōki[3] na[4] yorokobi[5] kanjiru[6] yō ni naru[7] deshou[8]
   We will come to feel great joy in repenting daily (Preach My Gospel, 63*).*
4. Morumon Sho[1] wa watashitachi[2] shūkyō[3] kanameishi[4] de aru[5]
   The Book of Mormon is the keystone of our religion (Preach My Gospel, 103*).*
5. Watashitachi[1] wa itsumo[2] zen[3] aku[4] erabu[5] koto ga dekimasu[6]
   We can always choose either good or evil. (hint: uses 3 particles total)
6. Mitama[1] kanjite[2] oshieru[3] tame[4] niwa dōryō[5] to[6] icchi suru[7] no ga taisetsu[12] desu
   It is important to be unified with your companion in order to feel the Spirit when you teach.
7. Kamisama[1] kara[2] imashime[3] mamoru[4] toki[5] ni, tsumi[7] kara[8] kiyomerare[9], shōei[10] suru[11] koto[12] ga[13] dekimasu[14]
   We can be cleansed from sin and exalted when we keep the commandments of God.
8. Baputesuma[1] ato[2], Seirei[3] Tamamono[4] ukemasu[5]
   After baptism (we) receive the Gift of the Holy Ghost.
9. Kono[1] shūkai[2] kanri[3] sasete[4] itadakitai[5] to[6] omoimasu[7]
   I will be conducting this meeting (literally: I think I would like to humbly partake of being made to conduct this meeting).
10. Dono yōni[1] Josefu Sumisu[2] keiken[3] ga jissai[4] ni okotta[5] dō[6] shiru[7] koto ga dekiru[8] deshō[9]
    How can I know whether or not Joseph Smith's experience really happened?

E. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: Many of the following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Watashi wa ***aruku hayai desu**.
   I walk quickly.
4. Sonna koto ***o** shimasen.
   We don't do that kind of thing.

2. *__Hayakunakatta tabemasu__.
   I didn't eat quickly.
3. Tabeta ato de, __*watashi o oshiemasu__.
   I will teach after I eat.
5. *__Senkyōshi no yōna Aruma__ ni naritai desu.
   I want to be a missionary like Alma.
6. Josefu Sumisu wa Kamisama no __*shinjitsu yogensha__ desu.
   Joseph Smith is a true prophet of God.

F. Error Correction

Each sentence is either correct or has one error. Either write down on a separate sheet of paper or say the correct answer to your companion. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Nihongo de sonna koto o iimasen.
2. Hahaoya wa kanojo no wakai josei to onaji yōni kōdō suru mono da.
   The young women behave like their mothers.
3. Kono owari no toki ni atte, oya to ko ga tagai no kotoba ni mimi o katamuke, manabiau koto wa fukaketsu de ari, kiwamete taisetsu desu.
4. Shu no imashime o mamoru hito wa shinkō to kibō ka mashimasu.
5. Morumon Sho ni dōjō suru yogensha Aruma wa tsugi no yōni shirushite imasu.
6. Gimu wa kanzen o yōkyū shimasen ga, kinbensa wa motomemasu.

G. Scripture Activities

The following scriptures all contain figurative language. Read each passage (in Japanese) and answer the following questions on a separate sheet of paper: (1) What is being compared to what? (2) What grammar pattern was used? Check your answers. For each passage, do the following: (1) look up and memorize every vocabulary word, and (2) prepare three sentences to summarize in your own words what each passage teaches. Check your sentences with a native speaker.

アルマ 32:28-33	教義と聖約 101:81-85	マタイ 7:24-27
マタイ 13:44	マタイ 13:45-46	

H. Language Study Plan Activities

1. "Memorize vocabulary and phrases," bullet 7. Using *Missionary Vocabulary and Phrases*, find ten sentences that will help you accomplish your plans for today. For each sentence you choose, write a new sentence that expresses the same idea but in a different way.

2. "Learn grammar," bullet 3. When listening to native speakers today, ask yourself the following questions about sentence order: (1) Where was the topic in the sentences? (2) Where were the adjectives? (3) Where were the nouns? (4) Where were the counters? (5) Where were the verbs? Write down new sentence structures you hear and imitate them.

Learn with Your Companion

I. With your companion, review the Figurative Language section above. Together, write an analogy or parable that you can use with one of your investigators. Practice teaching the parable: have one companion act as the investigator you will teach and have the other teach the parable. Ask the missionary role-playing the investigator the following: (1) What about the analogy or parable helped you understand the doctrine/commitment/scripture, etc.? (2) What about the analogy or parable was confusing? Adjust your analogy or parable according to the feedback you receive. Review with and ask the same questions to a native speaker.

Learn with Your District

J. Have each companionship do the Learn with Your Companion activity above. Then have each companionship teach the district the analogy or parable they wrote. Receive feedback and adjust as necessary.

K. Have each companionship think of two situations from the past week where their language failed or was awkward. For example, trying to smoothly and naturally set up an appointment on the street, calling an investigator and following up on the phone, or coordinating reactivation efforts with the bishop. Then have each companionship write down what they wish they could have said in English. Share these sentences with the district. Help each other translate these sentences into Japanese. Memorize the translated sentences.

Basics

Is, am, are - *desu*

Introduction

Desu is a word used in polite speech meaning **is**, **am**, or **are** used at the end of the sentence after nouns and na-adjectives.

Notice (the *desu* box)

2a

In English when we want to say “is not” or “did not” typically we add words to indicate negativity or past form. In Japanese we change the actual *desu* form instead of just adding words. Look at the sentences below. How does the *desu* form change with changes in meaning?

Examples:

Kamisama wa	kanzen	**desu**.			
God	*perfect*	*is*			
God is perfect.					
Gakusei	**deshita**.				
student	*was*				
(I) was a student.					
Watashitachi wa	kanzen	**dewa arimasen**.			
we	*perfect*	*are not*			
We are not perfect.					
Sono	toki ni,	kyōkaiin	**dewa arimasen deshita**.		
that	*time*	*member*	*was not*		
(I/he/she) was not a member at that time.					

Did you notice how the *desu* form changes with its associated meaning?

Let’s Talk About It

As you may have noticed *desu* is the positive present form (is, am, are), *deshita* is the positive past form (was, were), *dewa arimasen* is the negative present form (is not, am not, are not), and *dewa arimasen deshita* is the negative past form (was not, were not). Here are a few more examples.

Examples:

Watashitachi wa	Kamisama	no	kodomo	**desu**.		
We	*God*	*of*	*children*	*are*		
We are children of God.						
Mōse wa	yogensha	**deshita**.				
Moses	*prophet*	*was*				
Moses was a prophet.						
Kamisama wa	rei	**dewa arimasen**.				
God	*spirit*	*is not*				
God is not a spirit.						
Dendō ni	deru	mae ni,	sennin	senkyōshi	**dewa arimasen deshita**.	
mission	*leave*	*before*	*full-time*	*missionary*	*was not*	
(I) was not a full-time missionary before leaving on a mission.						

The box below, which we call the *desu* box, summarizes what we have just learned.

2b

The *desu* box

	Positive	Negative
Present	**desu** *(is, am, are)*	**dewa arimasen** *(is not, am not, are not)*
Past	**deshita** *(was, were)*	**dewa arimasen deshita** *(was not, were not)*

Note: As you speak with native speakers, you may notice them contracting *dewa* into *ja*. For instance, *dewa arimasen* and *dewa arimasen deshita* turn into *ja arimasen* and *ja arimasen deshita* respectively. The *ja* form is a little more informal and thus as a missionary you will typically use the *dewa* form.

Activities (see answers on p. 241–242)

Learn on Your Own

A. Answering and Asking Questions

Below are questions people might ask you. You could also use some of these questions to learn about people you meet. Answer using the correct form of *desu*. For example: Question: *Nihonjin desu ka*. Answer: *Nihonjin dewa arimsen*.

1. Nihon ni kuru nowa, hajimete desu ka.
   Is this your first time to Japan?
2. Go-kazoku wa kyōkaiin desu ka.
   Are your family church members?
3. Koko wa jimoto desu ka.
   Are you from here? (lit. Is here your hometown?)
4. Jimoto wa doko desu ka.
   Where is your hometown?
5. Go-ryōshin mo Kirisutokyō desu ka.
   Are you parents also Christian?
6. Eikaiwa wa nan ji kara desu ka.
   What time is English Conversation class?
7. Kyō wa yakusoku no hi janai desu yo ne.
   Today isn't the day of our appointment, is it? (to a companion)
8. Baputesuma o uketa toki ni, o-ikutsu deshita ka.
   How old were you when you were baptized?
9. Kinō no ressun wa dō deshita ka.
   How was the lesson yesterday?
10. Ima made tabeta naka de, donna Nihon ryōri ga ichiban suki deshita ka.
    What kind of Japanese food is your favorite of those you have eaten up until now?

B. Speak Like a Native

The sentences below come from a native Japanese speaker. Read through them. As you read through each one, ask yourself the following questions: Would I have thought to produce a sentence like this? If not, why? How are they using *de aru* and *da* in a way I would not have thought of? After you think about how it is being used, practice saying each sentence out loud, repeating it until it becomes comfortable and you can say it smoothly.

1. Ryōshin wa kyōkai ni hantai datta node, dendō ni iku nowa kantan **dewa arimasen deshita**.
   Because my parents were against the church, it was not easy to go on a mission.
2. Sakujitsu, kochira wa ame **deshita** kedo, sochira wa dō **deshita** ka.
   Yesterday it was rainy over here, but how was it over there?
3. Gēmu sentā wa Mitama o tsuyoku kanjiru koto ga dekiru basho **dewa arimasen**.
   Game centers are not places where the Spirit can be felt strongly.
4. Mae niche, yorokobi to kansha no kimochi o motte seikatsu shitai **desu**.
   I want to live every day with joy and a feeling of gratitude.
5. Kamisama no imashime wa shinkō o motte mamoru toki ni, takusan no shukufuku ga ataerareru n **desu** yo.
   When we keep God's commandments with faith, we are given many blessings.
6. Senkyōshi no dai ichi inshō wa totemo sawayaka **de**[1], majime sō da to omoimashita.
   The missionaries gave a sharp first impression, and I thought they seemed diligent.
7. Tomi to meiyo ga hito no kachi o kimeru mono **dewa arimasen**.
   Wealth and prestige are not the things that determine a person's worth.

C. Complete the Paragraph

In the paragraph below, all forms of *desu* have been removed. Number a separate sheet of paper 1 to 12, corresponding to the blanks in the paragraph. For each blank, write the correct form of *desu* (*desu*, *deshita*, *dewa arimasen*, *dewa arimasen deshita*) on your numbered sheet of paper. If necessary, use the translation below to assist you in choosing the correct form. After finishing, check your answers in the answer key at the back of the book.

Tokidoki, jibun no fukanzensa ga yurusenai n' _1_. Dō shitara, ii _2_ ka. Sō _3_ ne, Shu ni sodan shi, inotte mitara, dō _4_ ka. Shu wa kono yōni osshate imasu. "Miyo, jibun no tsumi o kuiaratameta mono wa yurusare, Shu naru watashi wa mō sore o omoiokosanai." (Kyōgi to Seiyaku 58:42) Watashi no izen no nayami mo Shimizu san no to nita yōna mono _5_. Jibun no fukanzen o isshō yurusenai to omotte ita n' _6_. Demo, sō _7_. Kono seiku o yomi, Shu o shinji, tayotta toki ni, heian o kanjita no _8_. Watashi no fukanzensa wa, mō mondai _9_. Sono toki ga hajimete Aganai no chikara o kanjita shunkan _10_. Shimizu san to watashi no jōkyō wa onaji _11_ ga, watashitachi wa onaji, Kamisama kara, ai sareta ko _12_. Mochiron, watashitachi wa shippai kara manabu hitsuyō ga aru keredo, Iesu-sama go-jishin ga watashitachi no tsumi o wasureru to osshatte iru noni,

naze watashitachi ga hikizutte kurushimu hitsuyō ga aru deshō ka.

(1) Sometimes we can't forgive our own imperfection. (2) What should we do? (3) Well, (4) how about counseling with the Lord and trying to pray? The Lord says: "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (Doctrine and Covenants 58:42) (5) My previous worries were similar to yours, Mr. Shimizu. (6) I thought that I could not forgive myself of imperfection for my entire life. (7) But that is not true. (8) When I read this scripture, and believed and relied on the Lord, I felt peace. (9) My imperfection was no longer a problem. (10) That time was the first instance in which I felt the power of the Atonement. (11) Mr. Shimizu, our situations are not exactly the same, but we are the same in that we are children of God, loved by Him. (12) Of course it is necessary that we learn from failure, if Jesus Himself says that he forgets our sins, why do we feel it necessary to continue to drag them with us and suffer?

D. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down why it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on actual missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Moronai wa reiteki nimo, busshitsuteki nimo ***tsuyoi deshita**.
   Moroni was both spiritually and physically strong.
2. Oda san wa hitori ***desen**. Iesu Kirisuto no tasuke ga arimasu.
   Mrs./Mr./Ms. Oda, you are not alone. You have Christ's help.
3. Hajimete nattō o tabete mita toki, suki ***masen deshita**.
   I didn't like natto (fermented soybean) the first time I tried eating it.
4. Kyonen no haru wa ***atatakai dewa arimasen deshita**.
   Last year's spring was not warm.
5. Dendō ga owatta toki shiroi shatsu mo ***shiro demasen deshita**.
   By the end of my mission, my white shirts were no longer white.
6. Ton demo nai desu. Sono koto ***demasen**.
   Not at all. That's not so. (To politely disagree with someone's self-deprecating comment)
7. Sono toki mada kyōkaiin ***deshita masen**.
   At that time he was not yet a member of the church.
8. Kyō wa sonna ni ***atsui dewa arimasen**.
   Today is not that hot.
9. Tokidoki kantan ***dewa arimashita**.
   Sometimes it is not easy.
10. Ano seiku wa ***nagai deshita**.
    That scripture was long.
11. Fukuzatsu ***dewa arimasen shita**.
    It wasn't complicated.
12. Satan wa jūjun ***de arimasen deshita**.
    Satan was not obedient.

E. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Watashi wa kyōshi dewa arimasen, Iesu Kirisuto ga kyōshi desu.
   I am not the teacher, Jesus Christ is the teacher.
2. Jibun o kaeru koto wa fukanō demasen.
   It is not impossible to change oneself.
3. Watashitachi no tsumi o seotte kudasatte iru no wa, Iesu Kirisuto desu.
   Jesus Christ is the one who bears our sins.
4. Senshū no wa-do pa-ti- wa tottemo omoshiroi deshita.
   The ward party last week was really fun.
5. Kirisuto no hikari wa jinkakuteki na sonzai dewa arimasen.
   The Light of Christ is not a personage at all.
6. Yappari kinō, Yamasaki san o hōmon suru beki de arimashita ne.
   Oh, we should have visited Mrs. Yamasaki yesterday.
7. Tenkiyohō wa kyō wa atatakaku naru yō deshita ga, kaze ga tsumetai node, samuku kanjimasu ne.
   The weather report said that it would get warm today, but because the wind is chilly, it feels cold.

8. Saikin shigoto ga umaku ikanakute omoshiroi dewa arimasen deshita ga, senkyōshi san no hanashi o kikete yokatta desu.
   Recently work has not been going smoothly, so it has not been fun, but it was good that I could hear the missionary's message.

F. *Preach My Gospel* Activity

Read the section entitled **Defining Words** on page 21 of *Preach My Gospel*, and do the activity in the orange box (Activity: Personal Study). After you do the activity, write the definitions you have created in Japanese using conjugations of *desu* as necessary. Keep in my mind that you may need to use other conjugations, such as *dewa arimasen*. Being able to effectively communicate the meaning of these words in Japanese will help those you teach gain a clearer, deeper understanding of the message of the Restoration.

G. Scripture Activity

In Alma 32:21 there is a sentence that explains what faith is not and a sentence that teaches what people with faith do. Read Alma 32:21 in Japanese and find these sentences. Rewrite these sentences replacing each form of *de aru* with its corresponding *desu* form. Using *desu*, *deshita*, *dewa arimasen*, and/or *dewa arimasen deshita*, write at least two questions and two statements which you could ask or say to an investigator when teaching about faith from this scripture.

Learn with Your Companion

H. Practice sharing the scripture from acitivty G (the Scripture Activity above) with your companion. After having your companion read it, practice asking them what faith is and what faith is not, according to the verse. Make sure that you change all the uses of *de aru* to the polite *desu* form when teaching about it. Review with them what faith is not and what it is, making sure that you see the *desu* form, although the scriptures use the informal (*de aru*) form.

I. Do the first activity under the first bullet point in the orange box on the top of page 133 in *Preach My Gospel*. With your companion, create at least five sentences in Japanese to explain what resurrection is and what it is not, using *desu* and *dewa arimasen*. Try to think of ways in which you can also use *deshita* and *dewa arimasen deshita*. Write down the sentences you create together and memorize them.

Learn with a Native Speaker (~30 min.)

J. Ask a native Japanese speaker (preferrably a recent convert) if they could help you practice teaching in Japanese. Choose one of the activities above (F, H, or I), and practice teaching a five to ten minute lesson of it. Ask the native speaker for feedback, such as whether or not it was easy to understand, and how you could better clarify the doctrine. Try teaching the difficult parts again, applying their feedback.

Japanese Verbs

Introduction

Here we will examine the different types of Japanese verbs. Remember that a verb in Japanese always comes at the end of a sentence or clause. Being able to distinguish each different type of verb is essential to using them correctly. In this lesson we will focus on learning to distinguish the different types of verbs.

Notice (3 different types of verbs)

Japanese contains three different types of verbs: *Godan*, *Ichidan* and a few irregular verbs. Look at the chart below. Can you see any similarities between words of the same verb type?

Godan	Ichidan	Irregulars
toru *to take*	akeru *to open*	suru *to do*
omou *to think*	ikiru *to live*	kuru *to come*
tatsu *to stand*	shinjiru *to believe*	akashi suru *to testify*
shinu *to die*	miru *to see*	benkyō suru *to study*
yobu *to call*	kimeru *to choose*	rikai suru *to understand*
michibiku *to guide*	ireru *to put in*	ai suru *to love*
modoru *to return*	kangaeru *to think*	setsumei suru *to explain*

Did you notice any common features of each different type of verb? Did you notice how each type of verb ends?

Let's Talk About It

Let's start with the exception verbs. There are two irregular verbs in the Japanese language: *suru* (to do) and *kuru* (to come). *Suru* will often combine with nouns of Chinese origin in order to form verbs. For example, *ai* is the noun for "love" and *ai suru* is the verb for "to love." Here are a few more examples of exception verbs:

Examples:

suru *to do*	kaihō **suru** *to free*	kaifuku **suru** *to restore*	seikō **suru** *to succeed*
kuru *to come*	soshiki **suru** *to organize*	hon'yaku **suru** *to translate*	sanka **suru** to participate

Next, *ichidan* verbs. As you may have noticed above, *ichidan* verbs end in either *-iru* or *-eru*. Here are a few more examples:

Examples:

tsuyom**eru** *to strengthen*	oshi**eru** *to teach*	ata**eru** *to provide/give*	k**iru** *to wear*
arawar**eru** *to appear*	kanj**iru** *to feel*	sona**eru** *to prepare*	**iru** *to exist*

Finally, *godan* verbs. *Godan* verbs are basically all the other verbs which do not fit into the *ichidan* or exception verb catagory. Here are a few more examples:

Examples:

hanasu *to talk*	sumu *to live/reside*	matsu *to wait*	isogu *to hurry*
taeshinobu *to endure*	kizuku *to establish*	au *to meet*	tanoshimu to enjoy

Note: There are a few verbs which look like *ichidan* verbs but are actually *godan* verbs. The following table lists common *godan* verbs that appear to be *ichidan* verbs. Some of these verbs have counterparts which are *ichidan* verbs, but have different meanings (e.g., *kaeru* 'to change', *iru* 'to exist', or *kiru* 'to wear'.) Take care to memorize the meanings for these *ichidan* look-a-likes.

***Godan* Verbs that Look Like *Ichidan* Verbs**	**English Meaning**
chiru	to scatter
hashiru	to enter / go in
hairu	to run
heru	to decrease
iru	to need / require
kabiru	to go moldy
kaeru	to return (home)
keru	to kick
kiru	to cut
mairu	to go / come
shaberu	to chat / jabber
shimeru	to become damp
shiru	to know
suberu	to slip / slide
ochiiru	to fall

Note: Often, it is necessary to (1) put movement verbs in B*te* form and (2) place *iku* or *kuru* afterwards. For example, if you wanted to tell someone you ran to the church, you would say, "kyōkai ni hashitte ikimashita." If telling your investigator you walked to the church, you might say, "kyōkai ni aruite kimashita." Learn and imitate native speakers' use of movement verbs.

Note: English verbs often cover more meaning than Japanese verbs, and vice versa. The word *return* in English is a good example. If you wanted to tell someone you were going to leave for a moment but would return, you would use *modoru* (戻る) instead of *kaeru* (帰る). But if you were telling that person you were returning *home*, you would use *kaeru*. The table below explains the usage differences of some (but not all) commonly confused verbs:

Commonly Confused Verbs			**General Meaning**	**Usage Difference**
1.	aratameru	改める	change, renew	Used for changing a bad situation to a better one.
	kaeru	変える	change	To change status or shape.
2.	iru	いる	need, require	Not often used for time.
	hitsuyō	必要	need, require	Also means "cannot do without." Often used for rules and responsibilities. Stronger than *iru*. (Not a verb.)
3.	shitagau	従う	follow	Implies obedience to the person of thing followed.
	tsuite iku/kuru	ついて行く/来る	follow	Physically follow.
4.	manabu	学ぶ	learn	More academic; including things like knowledge, etc.
	narau	習う	learn	For skills, techniques, about which someone teaches you.
5.	omoidasu	思い出す	remember, recall	Be reminded of or recall forgotten information or past things.
	omoiokosu	思い起こす	remember, hark back	Similar to *omoidasu*, but more volitional. Often used about past experiences.
	oboeru	覚える	remember, memorize, pick up	Fix in mind and not forget. Fully obtain some knowledge or skill.
6.	omou	思う	think, feel	Intuitive and emotional; can mean "to sense."
	kangaeru	考える	think about, consider	Logical and cognitive.
7.	sagasu	探す/探す	search, look for	Process of looking for something missing or something desired.
	mitsukeru	見つける	find, locate	Action of finding or locating something.
	shiraberu	調べる	search, look up, inquire	Research a topic to make it clear and known.

8.	sawaru	触る	touch, feel	More intentional. *Cannot* be used with intangible things.
	fureru	触れる	touch, feel	More unintentional; can mean "brush against."
9.	shimeru	閉める	close	Reduce or eliminate an opening in objects.
	tojiru	閉じる	close	To return to an unopened state.
10.	shiru	知る	know, learn	Gain knowledge about someone or something through means such as experience or external information.
	wakaru	分かる	know, understand	Comprehend meaning or contents; know outcome of.
11.	tasukeru	助ける	help, save, give relief	Generally, used to help someone in a difficult situation. But can be used the same as *tetsudau*.
	testudau	手伝う	help out, lend a hand	Simply means to assist someone with a task.
12.	nayamu	悩む	worry; to be anxious	Brood over one's problems and issues.
	komaru	困る	be troubled, annoyed	When you do not know what do do, or are "stuck."
13.	nigeru	逃げる	escape, run away	Distance oneself from a pursuer or unpleasant situation.
	nogareru	逃れる	escape, evade	Take steps to avoid or separate from danger or misfortune.
14.	masu	増す	increase	General increase of any kind to a larger state.
	fuyasu	増やす	increase	Can only be used for quantifiable objects.
15.	hanasu	話す	talk, speak	Expresses communication, two-way.
	iu	言う	talk, say	One-way.
16.	motte iku/kuru	持って行く/来る	take, bring	Used for inanimate objects.
	tsurete iku/kuru	連れて行く/来る	take, bring	Used for people and animals.

* Information for 1, 2, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, & 15 were taken from Kodansha's *Effective Japanese Usage Dictionary* (2001) edited by Hirose and Shoji.

Note: Some verbs can take multiple particles. For example, *hairu* can use particle *o* or particle *ni* depending on the context of the sentence in which it is used. However, some verbs take certain particles. Some verbs that require particle *ni* follow: *sunde iru* (to reside), *shitagau* (to follow), and *kotaeru* (to answer). There are other verbs that require certain particles. Listen carefully to particle/verb combinations when you speak with natives. Imitate the particle/verb combinations they use.

Attention: Be careful when using the verb *oshieru*. The *kanji* for *oshieru* (教える) depicts a child being "taught" by being hit with a stick. This does not mean that *oshieru* is harsh or mean. However, it does have a cultural implication: someone of a higher status uses *oshieru* about someone of a lower status. So, when expressing that **you** want to or will teach someone, **use *tsutaeru*** (伝える) **or *wakachiau*** (分かち合う). *Note:* Even using the humble form of *oshieru* (*o-oshie suru*) is not culturally acceptable when someone of a lower status speaks to or about someone of a higher status.

Activities (see answers on pp. 242-243)

Learn on Your Own

A. Decipher and Conjugate

On a separate sheet of paper, write whether each verb is a *godan*, *ichidan*, or irregular verb. Then, conjugate each verb into present tense, positive and negative, *masu* form. Write your answers on a separate sheet of paper. Check your answers.

1. Ukeru
2. Kuru
3. Kasegu
4. Iu
5. Atsukau
6. Susumu
7. Mairu
8. Manabu
9. Suru
10. Heru
11. Ukeireru
12. Ataeru
13. Yasumu
14. Shinjiru
15. Tatsu
16. Ochiiru
17. Hanasu
18. Tsuyomeru
19. Michibiku
20. Shinu

B. Choose the Verb and Translate

Below are sentences that if translated into Japanese would require one of the accompanying verbs. On a separate sheet of paper, write which verb should be used, then translate each sentence. Check your answers.

1.	At the church, we saw the bishop and spoke to him.	Au / Miru
2.	Will you bring your friend, Hasegawa san, to the *o-mochitsuki* next week?	Motte kuru / Tsurete kuru
3.	When your faith in Jesus Christ strengthens, your happiness increases.	Masu / Fuyasu
4.	Can we help you out with that?	Tasukeru / Tetsudau
5.	Today, we will teach you about the most important thing, the Atonement of Jesus Christ.	Tsutaeru / Oshieru
6.	When I think about the Book of Mormon, I know it is true.	Omou / Kangaeru & Shiru / Wakaru
7.	When you speak to God in prayer, have you ever stop to listen for answers?	Hanasu / Iu
8.	Has there never been a time when you searched for answers but didn't find any?	Sagasu / Mitsukeru / Shiraberu
9.	What does it mean to you to remember Christ always?	Omoidasu / Omoiokosu / Oboeru
10.	God has given us prayer to help us escape Satan's temptations.	Tasukeru / Tetsudau & Nigeru / Nogareru
11.	Was there anything in particular you learned from Alma 32 that you would like to share?	Manabu / Narau
12.	When you repent, you try to change bad habits that keep you from the Spirit.	Aratameru / Kaeru
13.	What do you think it means to "touch not the unclean thing?"	Omou / Kangaeru & Sawaru / Fureru
14.	I promise if you search the Book of Mormon, you can find the answer to your question.	Sagasu / Mitsukeru / Shiraberu

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Mazu, shinkō o ***fuyasanai** to ikemasen.
   First, you have to increase (your) faith.
2. Hachiji ni ***kaemashō**.
   Let's go home at eight o'clock.
3. Doa o sukoshi ***tojite** moraemasen ka.
   Can I have you close the door a little?
4. Kondo no Nichiyōbi ni kyōkai ni tomodachi o ***motte irasshatte** itadakemasu ka.
   Will you bring a friend to church this next Sunday?
5. Yamada go-kazoku wa hikkoshi no ***tasuke** o shimashita.
   We helped the Yamada family move.
6. Morumon sho ga Kamisama kara no hon da to *shite imasu.
   I know the Book of Mormon is from God.
7. Kamisama wa subete no inori ni *kotaerimasu.
   God asnwers every prayer.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Kaban ga shimete imasu yo!
   My bag is wet!
2. Ogawa san no ie o sagasō to shimashita ga...
   (We) tried to find Mr. Ogawa's house (but couldn't find it).
3. Oboemashita! Machia Kaidō ni arimasu yo!
   (I) remembered! (It's) on Machida Kaidō!
4. Rokku ongaku o kiku to ki ga chirimasu.
   When I listen to rock music, I get distracted.

E. Scripture Activity (~40 min.)

Read 2 Nephi 31:17-20 and Moroni 10:3-5 in English. On a separate sheet of paper, write down every verb used as they appear in the scriptures. Next to each verb, write down what Japanese verb (in BIII) you think the Japanese scriptures use. Then read モロナイ10:3-5 and 2 ニーファイ31:17-20 in Japanese to self-check your answers. Answers are also in the back of this book. In addition, familiarize yourself with all the vocabulary in each scripture so you may use them as needed when you teach.

F. Language Study Plan Activities (~20 min. each)

1. "Memorize vocabulary and phrases," bullet 1. Look through the sections of *Missionary Vocabulary and Phrases* that are applicable to your activities today. Identify any verbs that you do not know. Memorize them.

2. "Memorize vocabulary and phrases," bullet 2. Write down every verb you hear today that you do not understand. Look them up in a dictionary and memorize them.

3. "Actively listen," bullet 4. Listen for different uses of verbs you already know. Write down phrases where these verbs are used in a way new to you. Imitate these phrases.

Learn with Your Companion (~20 min.)

G. Drilling is crucial to developing fluent speech. With your companion, drill each other on the above table of commonly confused verbs. Have one companion say a verb while the other one tells the usage difference, or vice versa. For every verb pair, have one companion make a sentence for one of the verbs and have the other companion make a sentences using the other verb. Share your sentences with each other and give each other feedback. See the following example:

1. *Missionary 1:* Tetsudau
2. *Missionary 2:* Simply assist someone.
3. *Missionary 1:* Nanika tetsudaeru koto ga gozaimasen ka.

   Missionary 2: Inoru to Kamisama ga tasukete kudasaimasu.

Learn with a Native Speaker (~20 min. each)

H. Review your sentences from the above companion activity with a native speaker. Receive feedback and adjust your sentences as necessary.

I. Ask a native speaker the following questions and record the responses you receive in your study journal:

- How do foreigners incorrectly use the verbs (*dōshi*) in the above table of commonly confused verbs?
- What are some other verbs you hear that foreigners commonly use incorrectly?
- What are some additional words and phrases that foreigners commonly use incorrectly?

Verbs and Bases

Introduction

In this lesson we will examine verb bases. Bases are used to indicate different usages or functions of a verb. If you have not yet studied the "Japanese Verbs" lesson, it may be helpful to look at that lesson first.

Notice (*Godan* Verb Bases)

Take a look at the following chart. Do you notice any patterns within each column?

	BI	BII	BIII	BIV	BV	Bte	Bta
Verbs	**a**	**i**	**u**	**e**	**o**	*	*
omou "to think"	omo**wa**	omo**i**	omo**u**	omo**e**	om**ō**	omo**tte**	omo**tta**
tatsu "to stand"	ta**ta**	ta**chi**	ta**tsu**	ta**te**	ta**tō**	ta**tte**	ta**tta**
inoru "to pray"	ino**ra**	ino**ri**	ino**ru**	ino**re**	ino**rō**	ino**tte**	ino**tta**
yobu "to call"	yo**ba**	yo**bi**	yo**bu**	yo**be**	yo**bō**	yo**nde**	yo**nda**
nomu "to drink"	no**ma**	no**mi**	no**mu**	no**me**	no**mō**	no**nde**	no**nda**
shinu "to die"	shi**na**	shi**ni**	shi**nu**	shi**ne**	shi**nō**	shi**nde**	shi**nda**
kaku "to write"	ka**ka**	ka**ki**	ka**ku**	ka**ke**	ka**kō**	ka**ite**	ka**ita**
isogu "to hurry"	iso**ga**	iso**gi**	iso**gu**	iso**ge**	iso**gō**	iso**ide**	iso**ida**
osu "to push"	o**sa**	o**shi**	o**su**	o**se**	o**sō**	o**shite**	o**shita**

Did you notice the different endings in each column? Did you also notice that there are a few exceptions?

Let's Talk About It

Godan verbs are called such because they literally have 'five steps' of conjugation, as you can see with each column labeled *a, i, u, e,* and *o*. You might notice that the majority of the *godan* verbs can be conjugated into each of the bases by simply exchanging vowel endings (i.e., *isoga*, *isogi*, *isogu*, *isoge*, and *isogō*). Look at the following examples. What different ways are bases used with *godan* verbs? (You may not understand the sentences completely, but that is OK for now.)

Examples:

Isoganai de kudasai.
don't hurry *please*

Please don't hurry.

Kyūdōsha ni tegami o **kaki**mashō.
Investigator to letter let's write

Let's write (a) letter to (our) investigator.

Kamisama ni **inore**ba kotae o **ukeru** to yakusoku shimasu.
God to if (you) pray answer receive promise do

I promise that If (you) pray to God, (you will) receive (an) answer.

Hon o **yomō** to shita.
book read (tried to do)

I tried to read a book.

Look again at *omou*, *tatsu*, and *osu*. Some verbs do not necessarily have predictable conjugation patterns like other types of *godan* verbs. What generalities can you make about their conjugations?

1. Verbs ending in a vowel + vowel (i.e., *au*, *iu*, *kuu*, *ou*) combination require a 'w' before the 'a' in BI (i.e., *au* → *awa*, *iu* → *iwa*).
2. Verbs ending in *tsu* have the following pattern: BI = *ta*, BII= *chi*, BIII= *tsu*, BIV= *te*, and BV=*tō* (*katsu* → *kata, kachi, katsu, kate, katō*).
3. Verbs ending in *su* have one distinction to be aware of, which is that BII=*shi* (i.e., *modosu* → *modoshi*, *sasu* → *sashi*).

Note: A word about B*ta* and B*te*. You will need to memorize the different ways of conjugating each type of *godan* verb into B*ta* and B*te*. This will take some practice. Remembering the conjugations of groups of verbs with the same ending sounds is a good idea. For example, the verb endings *u*, *tsu*, *ru* all change to *tte*; *bu*, *mu*, *nu* all change to *nde*.

Note: The verb *iku* is an exception in regards to B*te* and B*ta*. Instead of *iite* and *iita* as you might expect, they are *itte* and *itta*.

4b

Notice (*Ichidan* Verb Bases)

Take a look at the following chart. Notice the conjugation patterns. Based upon the chart below, why do you think these verbs are called *ichidan*?

	BI	BII	BIII	BIV	BV	Bte	Bta
Verbs	stem	stem	stem+ru	stem+re	stem+yō	stem+te	stem+ta
iru "to exist"	i	i	iru	ire	iyō	ite	ita
eru "to obtain"	e	e	eru	ere	eyō	ete	eta
kariru "to borrow"	kari	kari	kariru	karire	kariyō	karite	karita
akeru "to open"	ake	ake	akeru	akere	akeyō	aketе	aketa
kiru "to wear"	ki	ki	kiru	kire	kiyō	kite	kita
taberu "to eat"	tabe	tabe	taberu	tabere	tabeyō	tabete	tabeta

Let's Talk About It

Ichidan verbs are called such because they literally have 'one step' of conjugation. To conjugate an *ichidan* verb, you put the verb in its stem form (by dropping the final *-ru*; i.e., *nobiru= nobi*; *eru= e)* and then add the ending corresponding with the appropriate base (as shown above) (Notice BI and BII are simply the stem of the verb). The 'one step' conjugation refers to the fact that you always use the stem of the verb instead of changing the verb ending every time as we see with *godan* verbs. Here are a few *ichidan* verbs in sentences. (You may not understand the sentences completely, but that is OK for now.)

Examples:

Iesu Kirisuto	igai ni	kanzen na hito wa		inai.	
Jesus Christ	besides	perfect person		does not exist	

Besides Jesus Christ, there are no perfect people.

Mazu,	Kami no	kotoba o	eru	yōni	tsutomenasai...
First	God's	word	obtain	(so that)	seek

...first, seek (to) obtain God's word... (D&C 11:21)

Atarashii	sūtsu o	kita	toki ni	kibun ga	yoku	narimashita.
new	suit	wore	when	mood	good	became

When I wore (that) new suit, I felt great.

Sā,	sushi o	tabeyō.
Well,	sushi	let's eat

Well, let's eat sushi.

4c

Notice (Exception Verb Bases)

Notice the different conjugations of each of the irregular verbs. Do you see any patterns?

Verbs	BI	BII	BIII	BIV	BV	Bte	Bta
kuru "to come"	ko	ki	kuru	kure	koyō	kite	kita
suru "to do"	shi	shi	suru	sure	shiyō	shite	shita

What did you discover?

Let's Talk About It

Suru and *kuru* are unique in their conjugation and need to simply be memorized. Here are a couple examples:

Examples:	Kyūdōsha ga	machiawase no	jikan ni	konai.
	Invesitgator	agreed upon (lit. waiting time)	time	won't come

(Our) investigator won't come at the agreed upon time.

Kyō,	Nihongo o	benkyō	shiyō to	omoimasu.
Today	Japanese	study	(try to do)	think

I think (I will) try to study Japanese today.

Note: BIII is the dictionary form of a verb. Whenever you want to look up a verb in a dictionary, you must first put it in BIII.

Remember: You will be using verb bases for most grammar patterns you learn. Right now it is important to memorize them. As you learn more grammar you will gradually come to understand the basic meanings of each base pattern.
Honorific Verbs: Notice the different conjugations for honorific verbs: BII is unique for all of them. With the exception of *gozaru*, all these verbs are used for talking about or with people who are above you in social status. *Gozaru* may be used about others **and** yourself.

Examples:

Verbs	BI	BII	BIII	BIV	BV	Bta	Bte
irassharu	irasshara	irasshai	irassharu	*	*	irasshatta	irasshatte
ossharu	osshara	osshai	ossharu	*	*	osshatta	**osshatte**
kudasaru	kudasara	kudasai	kudasaru	*	*	kudasatta	kudasatte
nasaru	nasara	nasai	nasaru	*	*	nasatta	nasatte
gozaru	*	gozai	gozaru	*	*	*	*

Activities (see answers on pp. 243–244)

Learn on Your Own

A. Convert the Verbs

Convert the following verbs into BI-BV including B*te* and B*ta*. Write your answers on a separate sheet of paper. Check your answers.

1. ukeru
2. kuru
3. kasegu
4. iu
5. atsukau
6. susumu
7. mairu
8. manabu
9. suru
10. heru
11. ukeireru
12. ataeru
13. yasumu
14. shinjiru
15. tatsu
16. ochiiru
17. taeshinobu
18. tsuyomeru
19. michibiku
20. shinu

B. Matching

Look at the columns below. In the left column is a list of commonly used grammar principles; in the right a list of the verb bases (BI *nai* and BI *nakatta* are also included). For every grammar principle, write which bases apply. Check your answers.

Grammar Principles
Humble Verb Form
Respectful Verb Form
(__) *itadaku*
(__) *kudasaru*
~sase__ itadaku
Currently Verbing
Plain Form Noun
Tame ni
(I) want to (verb)
Please (verb)
So that
May I (verb)
Even though
Koto ga aru
Toki
Mae
Ato
Kara
Node
If - *ba*, *nara*, *to*, *~ra*
Causative
Passive

Bases
BI
BI *nai*
BI *nakatta*
BII
BIII
BIV
BV
B*te*
B*ta*

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Watashi wa Josefu Sumisu ga ***inota** to shitte imasu.
   I know that Joseph Smith prayed.
2. Dōzo, ***tabette** kudasai.
   Please, go ahead and eat.
3. ***Tabeba**, enerugi o ukemasu.
   If (you) eat, (you) will gain energy.
4. Nihongo o manaberu yōni shukufuku ***shitte** kudasai.
   Please bless me so I can learn Japanese.
5. ***Inorenakereba** narimasen.
   (We) must pray.
6. Iesu Kirisuto ni tsuite ***kita** koto ga arimasu ka.
   Have you heard about Jesus Christ before?
7. Morumon sho o ***yomette** kudasai.
   Please read the Book of Mormon.
8. Doko kara ***kitta** ka kangaeta koto ga arimasu ka.
   Have (you) ever thought of where (you) came from?

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Inottanakereba narimasen.
2. Subete no hito wa Morumon sho o yomu hō ga ii desu.
3. Baputesuma o ukeba, tsumi no yurushi o ukeraremasu.
4. Chie no kotoba ni shitagau tame ni, watashi wa Kamisama kara shukufuku o ukette imasu.
5. Iesu Kirisuto ni tsuite messēji o wakachiaritai desu.
6. Imashime ni shitauba shukufuku o ukemasu.
7. Morumon sho o yomu mae ni inote kudasai.
8. Kono hitotachi ga imashime o mamottara shiawase ni nata to shitte imasu.

Learn with Your Companion (~15 min.)

E. From *Missionary Vocabulary and Phrases*, choose all the verbs from three activities you will do today. Say a verb and have your companion put the verb in BI-BV, B*te*, and B*ta*. See the example below:

Activities: Faith in Jesus Christ, Follow-up on Commitments, Use the Scriptures

1. Missionary 1: Hajimeru
2. Missionary 2: Hajime Hajime Hajimeru Hajimere Hajimeyō Hajimete Hajimeta

Learn with Your District (~15 min.)

F. Do the first bulleted activity under District Meetings and Zone Conferences on page 152 of *Preach My Gospel*. Divide the missionaries into three groups. Give one situation to each group. When making their "goals and plans that will help these examples progress toward baptism and confirmation" (*Preach My Gospel*, 152), have each group create five to ten sentences using each of the seven verb bases at least once. Remind them at the beginning of the activity that they can use different grammar patterns to employ the various bases. Their sentences may be their own goals and plans and/or things the missionaries would actually want to say to the investigators. Give each group 10 minutes to work on their sentences. Have each group share their ideas. Look below for an example:

Situation 1 - Larry and Beth

<u>Missionary plans/goals:</u>

- Ressun 2, Sukui no Keikaku o oshieyō (BV)
- Kyōkai ni shusseki suru to iu (BIII) ketsui o susumeyō (BV)

<u>Things to say to investigators:</u>

- Jinsei no mokuteki ni tsuite kangaeta (B*ta*) koto ga arimasu (BII) ka.
- Kon shū no nichiyōbi ni, watashitachi to issho ni kyōkai ni shusseki shite (B*te*) itadakemasu (BIV) ka.
- Kirisuto no Aganai o motto jibun no jinsei ni ōyō suru (BIII) tame ni, baputesuma o ukenakereba (stem/BI) narimasen (BII).
- Shitsumon ga areba (BIV), zehi, kiite (B*te*) kudasai.

Plain Verb Form

Introduction

In this lesson we will discuss how we use plain form verbs and how to change then from present to past, positive to negative. Plain form is often used in the middle of the sentence and when speaking to someone of equal or lower social status.

Notice (plain form in the middle of the sentence)

As missionaries, you will most often use plain form in the middle of the sentence. Let's look at a few examples. Each plain form verb has a different ending. Can you tell which ending relates to the present, past, positive, and/or negative tenses?

Examples:

Mazu,	Kami no	kotoba o	**eru**	yōni	tsutomenasai...
first	*God's*	*word*	*obtain*	*so that*	*seek*

...first, seek (to) obtain God's word... (D&C 11:21)

Tanaka san ga	konshū	kyōkai ni	**konai** to	kikimashita.
Mr. Tanaka	*this week*	*church*	*will not come*	*heard*

I heard that Mr. Tanaka will not be coming to church this week.

Kobayashi san no	renrakusaki o	**morawanakatta**	to omoimasu.
Mr. Kobayashi's	*contact information*	*did not receive*	*I think*

I think we did not receive Mr. Kobayashi's contact information.

Atarashii	sūtsu o	**kita**	toki ni	kibun ga	yoku	narimashita.
new	*suit*	*wore*	*when*	*mood*	*well*	*became*

When I wore (that) new suit, I felt great.

Were you able to find the plain form verbs? What were they? Were you able to see the different forms?

Let's Talk About It

5a

Below is what we call the plain form verb box, which summarizes the changes that occur in verbs with their different endings.

The Plain Form Box

	Positive	Negative
Present	**BIII** *(will verb / do verb)*	**BI + nai** *(will not verb / do not verb)*
Past	**Bta** *(did verb)*	**BI + nakatta** *(did not verb)*

Let's see this used with several verbs:

kanjiru — to feel

kanjiru	kanjinai	will feel	will not feel
kanjita	kanjinakatta	did feel	did not feel

yomu — to read

yomu	yomanai	will read	will not read
yonda	yomanakatta	(did) read	did not read

benkyō suru — to study

benkyō suru	benkyō shinai	will study	will not study
benkyō shita	benkyō shinakatta	did study	did not study

kuru		to come	
kuru	konai	will come	will not come
kita	konakatta	came	did not come

Note: The BIII (the present positive plain form) verb form is also called "Dictionary Form." Whenever you want to look up a word in the dictionary you will first have to convert it into BIII. Oftentimes in conversation when you hear a new word it will not be in its BIII form. Practicing converting verbs from their various forms, including *masu* form, may be useful.

Note: The Plain Form Verb box means the same thing as the *masu* box, except that plain form is a more casual form (used with those of equal or lower level than you) and the *masu* form is a more polite form (used while speaking with those of equal or higher level than you). In other words, it's the context that matters when choosing which one to use.

BIII = BII masu	BI nai = BII masen
Bta = BII mashita	BI nakatta = BII masen deshita

Look at the following sentence of a Bishop talking to the missionaries about Mr. Tanaka's reading. What form does he use? Why?

Example: Tanaka san wa Morumon Sho o yo**nda**.
Mr. Tanaka Mormon Book read

Mr. Tanaka read the Book of Mormon.

What do you think? As you may have guessed, the Bishop used plain form because he was talking to the missionaries, someone socially lower (although often the *masu* form can still be used). What if the missionaries were saying the same thing to the Bishop?

Example: Tanaka san wa Morumon Sho o yomi**mashita**.
Mr. Tanaka Mormon Book read

Mr. Tanaka read the Book of Mormon.

How about this one? The **meaning** is still exactly the same. The only difference is the verb ending which indicates the social relationship the speaker and listener have.

Remember that just because someone is using PF instead of *masu* when they are speaking to you, it does not mean that they are "talking down" to you or being rude to you. Japan is a vertical relationship based society. This means **how** you talk and act changes depending on **who** you are talking to and **how** they relate to you.

Activities (see answers on pp. 244-245)

Learn on Your Own

A. Conjugate

On a separate sheet of paper, for each of the following verbs write out all four plain form conjugations: (1) present/future positive; (2) present/future negative; (3) past positive; (4) past negative.

Example: (1) shinjiru: shinjiru, shinjinai, shinjita, shinjinakatta

1.	iru (to be)	6.	kuru	11.	matsu	16.	kaeru (to return)
2.	iru (to need)	7.	au	12.	deru	17.	miru
3.	shiru	8.	manabu	13.	nozomu	18.	hairu
4.	suru	9	shinu	14.	shizumeru	19.	kiru (to wear)
5.	akeru	10	sagasu	15.	uketsugu	20.	shaberu

B. Dialogue

The missionaries met Kawamura san, an ojīsan, while walking down the street. Read the ensuing conversation. Number a separate sheet of paper 1 to 17, and complete the sentences by providing (1) the appropriate verb, and (2) the correct plain form conjugation of the verb (BIII, BI nai, Bta, BI nakatta). First try using only the context to determine whether it should be past or present/future, and positive or negative. If it is still difficult to determine, use the translation for help.

aru, de aru, kiku, iu, inoru

Example: Josefu Sumisu wa hirui (1) yogensha (2) to (3) akashi o emashita.
I gained a witness that Joseph Smith is a singular prophet.
Answers: (1) *nai* (present/future negative conguation of *aru* which is an irregular verb); (2) *de aru*; (3) *iu*

Josefu Sumisu wa hirui **nai** yogensha **de aru** to **iu** akashi o emashita.
I gained a witness that Joseph Smith is a singular prophet. *(hirui = parallel, equal; hiru nai = unparalleled, without equal, singular)*

Use the following verbs to complete the sentences: *iku*, *iru*, *aru*, *kuru*, *kanau*, *de aru*, *da*, *dekiru*, *orareru*. Keep in mind that some verbs may be used more than once.

Senkyōshi: Konnichiwa. Tomodachi no ie ni (1) tame no chizu ga (2) n' desu ga, mayotte shimashimashita. Koko ga doko ka oshiete itadakemasen ka.
Good afternoon. We have a map to go to a friend's house, but we got lost. Could you please show us where here is [on the map]?

Kawamura san: Aa, ii yo. Etto, kono chizu de (3) to, chōdo kono sūpā no uragawa ni ima, (4).
Ah, sure. Um, if you go by this map, right now you're right across from this supermarket.

Senkyōshi: Sō deshita ka. Saikin hikkoshite (5) bakari de, mada narete inakute … mō, kochira niwa nagai n desu ka.
Is that what it was? I just moved here recently, so I'm not yet used to [the area] … So, have you been around here for a long time?

Kawamura san: Umare mo sodachi mo koko (6) yo.
I was both born and raised here.

Senkyōshi: Sō desu ka. Watashi wa ōsutoraria kara kimashita. Nihon ni (7) koto ga (8) node, donna kuni ga iroiro sōzō shite imashita ga, totemo kirei na kuni desu ne.
Is that so? I'm from Australia. Because I had never been to Japan before, I imagined all kinds of things about what kind of a country it was, but it's a very pretty country, isn't it?

Kawamura san: Ara, sō ka. Arigatō gozaima-su. Nihon dewa kankō kana?
Oh really? Thank you. Did you come to Japan for site-seeing?

Senkyōshi: Iie. 2 nen kan, kyōkai no hōshikatsudō toshite kite imasu. Watashitachi wa, mina san ni saikō no shiawase o kanjite hoshii to omotte imasu ga, nani ka hitotsu negaikoto ga (9) to shitara, donna koto o o-negai shimasu ka.
No. I've come as church service for two years. We would like everyone to feel the greatest happiness. If you could have one thing you ask for come true, what kind of a thing would you ask for?

Kawamura san: Sō ne, minna kenkō (10) koto kashira ne.
Right, well, probably for everyone to be healthy.

Senkyōshi: Dōshite kenkō ga taisetsu (11) to omowaremasu ka.
Why do you think health is important?

Kawamura san: Kenkō ga (12) to nani mo (13) kara ne.
Because if you don't have health, you can't do anything.

Senkyōshi: Sō desu yo ne, kenkō ga (14) to nani mo (15) desu yo ne.
That's right, isn't it? If you don't have health, you can't do anything right.

Jitsu wa, Ten ni (16) Kamisama mo anatasama no kenkō to shiawase o nozonde oraremasu.
In actuality, God who is in heaven also desires your health and happiness.
Soshite, Kamisama wa anatasama to go-kazoku ni eien no saikō no shiawase o sazuketai to negatte imasu.
And, God wants to give you and your family the greatest eternal happiness.

Watashi wa, kono messēji kara, kokoro to karada no kenkō totomo ni, shiawase ni (17) hōhō o manabimashita.
From this message I learned the way to be happy, along with health of the mind/spirit and body.

Kono, kokoro to karada no kenkō eto tsunagaru shiawase no messēji o kiite mimasen ka.
Would you try listening to this message of happiness that leads to physical and spiritual/mental health?

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Zenkai Suzkui san to aisatsu ***dekinatta** node, kondo koe o kaketai to omoimasu.
   Because we didn't get a chance to greet Mr. Suzuki last time, next time I want to talk with him.
2. Josefu Sumisu wa mori ni ***ita** toki hajimete koe o kakete Kamisam ni o-inori o sasagemashita.
   When Joseph Smith went to the grove, it was the first time he offered a vocal prayer to God.
3. Satō san wa mada shinkō ga ***aranai** keredomo shinjiru koto ga dekiru yōni ni naritai to itte imashita.
   Mrs. Satō said that she doesn't have faith yet, but that she wants to be able to believe.
4. Harada san wa mada kyōkai ni ***kitta** koto ga nai node, kuru yōni susumemashō.
   Let's teach Keep the Sabbath Day Holy since Mrs. Harada hasn't come to church yet.
5. Kotoba ga dete***kinai** toki, kokoro no naka de o-inori o shite, akashi suru koto ga dekimasu.
   When the words won't come out, you can say a prayer in your heart and testify.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Asaichi kara undō suru koto kara ichinichi ga hajimaru.
   We start off the day by exercising first thing in the morning.
2. Sono chikara wa jibun kara wakidetta no dewa nakute, Seirei kara kita mono ga aru to iu koto o kanjimashita.
   I felt that that power was not something that sprang forth from myself, but that it was something that came from the Holy Ghost.
3. Dōryōgumi toshite mai shū atarashii seiku o oboeru to iu mokuhyō o tsukurimashita.
   We made a goal as a companionship to learn a new scripture every week.
4. ... to kita keredomo dō omoimasu ka.
   I heard that ..., but what do you think?
5. Keikaku o umaku tatenakattara, ichi nichi jū ittari kitari shite, sonnani kōkateki ni hatarakenai deshō.
   If you don't plan well, you will be going to and fro all day, and cannot work as effectively.

E. Audio Activity

Listen to the overview (the video clip for the first question) of "Ōhara-kun learns about baptism and confirmation" (TALL 4.1 > Lessons > The Commandments > Baptism and Confirmation > Listening: 4.5 Ōhara-kun learns about baptism and confirmation). Write down the verbs Ōhara-kun says in plain form. For each verb you write, also write an English translation of the verb. Then write or discuss with your companion the meaning of what Ōhara-kun is saying.

Learn with Your District

F. Invite a native Japanese-speaking church member to come to a district meeting and share two or three experiences in which they heard missionaries use the plain verb form (at the end of their sentences) in addressing the congregation, a church member or leader, and an investigator. Ask them to discuss (1) the effect it had on members' perception of those missionaries; and/or (2) the effect it had on investigators' feelings towards the Church. Make a goal as a district to only use the plain verb form with appropriate grammar patterns (as in, ... *iku toki ni ...,* and *...manabeba manabu hodo*), and never at the end of sentences.

Basics

Polite Verb Ending - *masu*

Introduction

Using polite language is a very important part of Japanese culture. *Masu* is a verb ending that lets you end a sentence politely. In this lesson, you will learn how to connect *masu* to verbs. You will also learn how to change *masu* to put a verb in the present or past tense and make it positive or negative.

Notice (forming *masu*)

6a

To start with, let's talk about how we add *masu* to a verb. Look at the following sentences. What bases are all the verbs in?

Examples:

Yogensha wa	fukuin o	oshie**masu**.		
Prophets	*gospel*	*teach*		
Prophets teach the gospel.				
Nichiyōbi,	kyōkai ni	iki**masu**.		
Sunday	*church*	*go*		
(We) go to church on Sunday.				
Seirei wa	shinri	ni tsuite	akashi shi**masu**.	
Holy Ghost	*truth*	*about*	*testifies*	
The Holy Ghost testifies about truth.				

Did you notice which base that verbs in *masu* form use?

Let's Talk About It

In order to add *masu* to the end of a verb, put the verb in BII. Here are a few examples:

	Verb	BII + masu	masu form
to teach	oshie**ru**	oshie + **masu**	oshie**masu**
to talk	hana**su**	hanashi + **masu**	hanashi**masu**
to learn	mana**bu**	manabi + **masu**	manabi**masu**
to testify	akashi su**ru**	akashi shi + **masu**	akashi shi**masu**
to come	ku**ru**	ki + **masu**	ki**masu**

Remember, the *masu* form is used to make verbs more polite in order to show respect to the person with whom you are talking. When you look up a new word in the dictionary, you will find it in plain form (BIII). So, in order to use the word to finish a sentence, you will need to change the verb to its *masu* form. However, verbs found in the middle of the sentence usually stay in plain form.

Notice (the *masu* box)

Now that we can attach the *masu* form to verbs, we are ready to take it one step further. What if you wanted to say "Christ **taught**" or "Mr. Tanaka **didn't** pray?" By tweaking the *masu* form we can indicate if the verb is in the present or past tense, positive or negative. By looking at the examples below, can you tell what each ending means?

Examples:

Konban,	inori**masu**.			
tonight	*will pray*			
Tonight, (I) will pray.				
Kyōkai no shidōsha wa	jūbun no ichi kara	shūnyū o	e**masen**.	
church leaders	*tithing*	*from*	*income*	*do not obtain*
Church leaders do not receive income from tithing money.				
Iesu Kirisuto wa	kyōkai o	setsuritsu shi**mashita**.		
Jesus Christ	*church*	*established*		
Jesus Christ established the (his) Church.				

Kanzen na shinri wa	chijō ni	ari**masen deshita**.
full truth	*earth*	*did not exist*

The full truth did not exist (was not) on the earth.

Did you notice how the different forms of *masu* change the meanings of the sentences?

Let's Talk About It

Below is what we call the *masu* box. It summarizes the changes that occur in verbs with their different *masu* endings.

The *Masu* Box

	Positive	Negative
Present	**BII + masu** *(will verb / do verb)*	**BII + masen** *(will not verb / do not verb)*
Past	**BII + mashita** *(did verb)*	**BII + masen deshita** *(did not verb)*

Let's see the *masu* box used with several verbs:

kanjiru → kanji — to feel

kanji**masu**	kanji**masen**	will feel	will not feel
kanji**mashita**	kanji**masen deshita**	felt	did not feel

yomu → yomi — to read

yomi**masu**	yomi**masen**	will read	will not read
yomi**mashita**	yomi**masen deshita**	(did) read	did not read

benkyō suru → benkyō shi — to study

benkyō shi**masu**	benkyō shi**masen**	will study	will not study
benkyō shi**mashita**	benkyō shi**masen deshita**	studied	did not study

kuru → ki — to come

ki**masu**	ki**masen**	will come	will not come
ki**mashita**	ki**masen deshita**	came	did not come

Note: Verbs conjugated using the *masu* box **mean** the same thing as verbs conjugated with the Plain Form Verb box (See "Plain Form Verbs" lesson for more information). However, in Japanese society, *masu* is the polite form (used while speaking with those of equal or higher level than you), and plain form is the casual form (used with those of equal or lower level than you). In other words, it is the context that matters when a Japanese person chooses whether to use *masu* form or plain form.

BII masu = BIII	BII masen = BI nai
BII mashita = Bta	BII masen deshita = BI nakatta

Look at the following sentence of a younger ward missionary reporting to an older Ward Mission Leader about Mr. Tanaka's Book of Mormon reading. What form does the ward missionary use? Why do you think the ward missionary uses this form?

Example: Tanaka san wa	Morumon Sho o	yomi**mashita**.
Mr. Tanaka	*Mormon Book*	*read*

Mr. Tanaka read the Book of Mormon.

What did you think? As you may have guessed, the ward missionary used the *masu* form because he/she was talking to the Ward Mission Leader. This is because the Ward Mission Leader is older than the ward missionary. What if the Ward Mission Leader was saying the same thing to the ward missionary?

Example:	Tanaka san wa	Morumon Sho o	yo**nda**.
	Mr. Tanaka	*Mormon Book*	*read*
	Mr. Tanaka read the Book of Mormon.		

How about this one? The **meaning** is exactly the same. The only difference is the verb ending which indicates the social relationship the speaker and listener have: the older Ward Mission Leader speaking to the younger ward missionary.

Remember, just because someone is using plain form instead of *masu* when they are speaking to you does NOT mean they are "talking down" to you or being rude to you. Japan is a society based on vertical relationships. This means that certain forms of the language are required protocol of the society, irrespective of personal feeling.

Attention: *Preach My Gospel* states, "Seek to have people feel comfortable with you and your language" (132). To follow this direction, it is crucial to **always** use *masu* form, even when speaking to those considered in Japanese society to be equal or lower in social status than you, including children. There is an important reason for this. **As a missionary, using *masu* form becomes a matter of who you represent rather than how you socially relate to the person with whom you talk.** And as a missionary, you do not represent yourself—you represent Jesus Christ. As President Spencer W. Kimball said, you are "*set apart* from the world to a higher plane of thought and activity" (*Preach My Gospel*, 4). See the "Applying this Principle" section of this lesson for experiences from a native Japanese missionary about using *masu* form.

Activities (see answers on pp. 245-246)

Learn on Your Own

A. Fill in the Blank

In the blanks, place the correct *masu* form of the indicated verb. Use the English translations to know whether *masu* should be in the present or past tense, positive or negative.

1. Soshite naze da ka (wakaru)____ ga, kiiro o (erabu)____.
   She didn't know why she selected yellow, but she did. (Henry B. Eyring, "The Enduring Legacy of Relief Society," *Ensign*, Nov 2009, 121–25)

2. Josefu Sumisu ga, atsumatta kaiintachi to shidōshatachi o (oshieru)____.
   Joseph Smith instructed the leaders and the assembled members. (Henry B. Eyring, "The Enduring Legacy of Relief Society," *Ensign*, Nov 2009, 121–25)

3. Fujūjun wa Watashitachi o On-chichi kara (toozakeru)____.
   Disobedience moves us away from the Father. (*Preach My Gospel*, 31)

4. Suru to, tenshi ga, "Kono shomostu no imi ga wakaru ka" to itta. Watashi wa tenshi ni, "(Wakaru)____" to kotaeta.
   And the angel said unto me: Knowest thou the meaning of the book? And I said unto him: I know not. (1 Nephi 13:21-22)

5. Jibun ga yogensha toshite Kami kara mesarete iru to wa shuchō (suru)____.
   They did not claim, however, that God had called them to be a prophet. (*Preach My Gospel*, 35)

6. Watashitachi wa Iesu Kirisuto ni shitagau ka, Satan ni shitagau ka o (erabu)____.
   We must choose whether to follow Jesus Christ or follow Satan. (*Preach My Gospel*, 48)

7. Yogensha ga kono chijō ni (iru)____ node, iroiro na hito no kaishaku ni yotte, takusan no kyōkai ga setsuristu (sareru)____.
   Because there was no prophet on the earth, many churches were established according to the interpretations of various people.

8. Dare deatte mo, inoru koto nashi ni resteki na shinri o shiru koto wa (dekiru)____.
   No one can know of spiritual truths without prayer. (*Preach My Gospel*, 39)

9. Izen ni senkyōshi kara Morumon sho o (morau)____ ka.
   Have you received a Book of Mormon from the missionaries before?

10. Mata, dōtokuteki na sentaku no jiyū, tsumari zen'aku o erabu nōryoku o (eru)____.
    They had moral agency or the ability to choose between good and evil. (*Preach My Gospel*, 49)

B. Complete the Paragraph

Fill in the missing forms of *masu* in the paragraph below. Use the context of the paragraph to know whether *masu* should be in the present or past tense, positive or negative.

> Morumon sho no dai ichi no mokuteki wa, Iesu ga Kirisuto dearu koto o arayuru hito ni kakushin saseru koto desu. Morumon sho wa, Kirisuto no shōgai, shimei, chikara no shinjitsusei o kakushin saseru koto de, Kirisuto o (1) akashi (suru)____. Mata, sukui no keikaku no kontei o nasu Aganai ni kanshite makoto no kyōgi o (2) (oshieru)____. Morumon sho ni osamerareteiru ikutsuka no sho no chosha wa Kirisuto ni (3) (mamieru)____. Yaredo no kyōdai, Nīfai, Yakobu wa-kono yo ni korareru mae no Kirisuto no mi-sugata o (4) (miru)____. Morumon to Moronai wa fukkatsu sareta Kirisuto ni (5) (mamieru)____. Sara ni, Nīfaijin no naka de Sukuinushi ga tankikan nagara chikarazuyoku oshiemichibikareta toki ni wa, ooku no hito ga sono ba ni (6) (iru)____. Sukuinushi nitsuite hotondo, arui wa mattaku shiranai hitobito wa, Morumon sho o yomi, fukaku kangae, inoru koto ni yori, Sukunushi o shiru yōni (7) (naru)____. Morumon no akashi wa, Iesu ga Kami no Hitorigo deari, yo no Sukunuishi dearu to iu Seisho no akashi o kakushō (8) (suru)____. Anata wa Iesu Kirisuto no kanzen na fukuin o oshieru toki, yo no Sukuinushi, Aganainushi ni tsuite shibashiba akashi suru koto deshō. Anata wa Seirei no chikara ni yotte, Morumon sho no akashi ni jishin no akashi o kuwaeru no desu. (*Watashi no Fukuin o Nobetsutaenasai*, 105).

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down why it is wrong and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

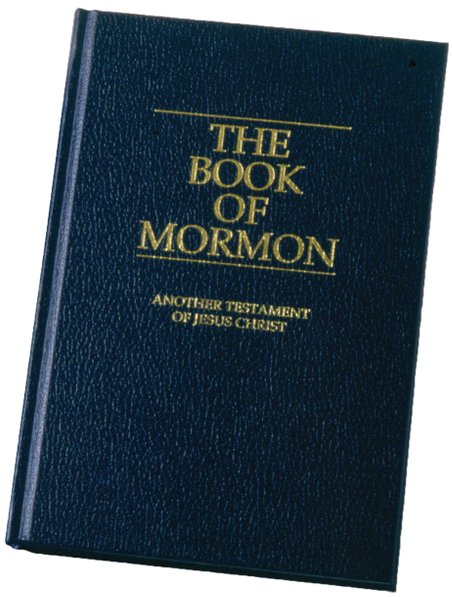
> (*Note*: The following errors are based on actual missionary sentences. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.)

1. Watashi wa tabetai***masu.**
   I want to eat.
2. Watashi wa hanashi***deshita.**
   I did not speak.
3. Watashi wa hana***su**masen deshita.
   I did not talk.
4. Watashi wa hana***su** masen ***mashita.**
   I did not talk.
5. Watashi wa yomi ***dewa arimasen.**
   I will not read.
6. Watashi wa modo***ru**masu.
   I will return.
7. Watashi wa yomi ***dewa arimasen deshita.**
   I did not read.
8. Kono hi ni kansha shite imas***e**.
   (I) am thankful for this day.

D. Error Correction

Each sentence is either correct or has one error. Write down on a separate piece of paper or say the correct for to your companion and check your answers with those in the answer key. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Bisshoppu no o-namae wa mō ukagae imasu.
2. Kamisama kara ataerareta shinri o shitte imasu.
3. Josefu Sumisu ni tsuite nani o oboete imase ka.
4. Mata, Watashitachi ga sō itta kotobazukai o suru toki ni, kesshite ii kimochi o kanjiru to wa Watashi wa omoumasen.
5. Jūbun no ichi ni tsuite hanashimashita keredomo, nanika kangaete iru koto, mata wa kanjite iru koto ga arimasu ka.
6. Ito san, shi gatsu nijūni nichi ni shinkensha kara baputesuma o ukerumasu ka.
7. Izen ni senkyōshi kara Morumon sho o moraideshita ka.
8. Nitta yōna keiken o jissai ni sareta kata ga iru, to iu shūkyō o, Watashi mo ikutsuka shi imasu.



9. Kyōkai ni wa takusan no shidōsha ga imasu keredomo, Karera ni sono o-kane ga shiharawareru koto wa arimasen.
10. Iesu Kirisuto wa totemo kiyoi o-kata de, Kare wa Watashitachi to wa chigatte, ayamachi ya tsumi o okashimasen mashita.

E. Scripture Activity

1 Nephi 19:23: "And I did read many things unto them which were written in the books of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning."

Review Aruma sho 18:17-22. What verb form does Ammon use when talking to King Lamoni? What verb form does King Lamoni use when talking to Ammon? How does this agree with the concepts taught in this lesson? Set a personal goal to follow Ammon's example by always using *masu* form. Evaluate during nightly planning. (Repeat this activity looking for what forms of *da*, *de aru*, and *desu* Ammon and King Lamoni use in their conversation.)

F. Audio Activity

Listen to the TALL 4.1 Listening activity "How can believing in God help my family?" Notice that Funai san and the elders are about the same age. What verb forms does Funai san use when talking to the elders? What verb forms do Elder Cook and Elder Eto use when talking to Funai san? Are you following Elder Eto and Elder Cook's example? If not, start exclusively using *masu* form today.

Learn with Your Companion

G. Being able to readily put verbs in the correct *masu* form is essential for fluent speech. The best way to gain this ability is practice. Choose a lesson you will teach today. Using verbs from *Missionary Vocabulary and Phrases* that correspond to your lesson, have one companion say a verb in English in any tense, positive or negative. In Japanese, have the other missionary repeat the verb in the correct *masu* form. Then create a sentence you could use in your chosen lesson using the verb you conjugated. See the example below:

Investigator: Ito san. **Lesson**: The Gospel of Jesus Christ
Verb Bank: "Repentance" section of *Missionary Vocabulary and Phrases*, and any other verbs needed for the lesson.

1. Missionary 1: Fall short	Missionary 2: Fusoku shimasu
2. Missionary 1: Did not apologize	Missionary 2: Ayamarimasen deshita
3. Missionary 1: Receiving	Missionary 2: Ukete imasu

Applying this Principle

H. Below are two actual experiences from a native Japanese missionary. After reading this missionary's experiences, ask yourself the following questions: Do I feel the same as the missionary in this story? How? Do I speak *masu* to everyone? If not, start exclusively using *masu* form today. (Consider asking your companion for help to remember to always use *masu* form.)

1. I received my mission call two years and three months after being baptized. I was called to serve in Japan in the place where I was from. However, after I was baptized and spent a few years abroad in Hawaii and New Zealand prior to my mission, I was scared to share the gospel in my native tongue. Yet I entered the Japanese MTC, learned to preach the gospel, and was paired with a wonderful trainer. My trainer was Japanese and probably noticed the effect my time in Hawaii and New Zealand had on my speech. However, I did not use *masu* form in my speech: I was casually speaking to people around my age, hoping to express my friendliness. However, as I matured as a missionary, I used *masu* form instead of plain form. Toward the end of my mission, I had an opportunity to go back to my first area for a zone conference, the area where I spoke plain form to those of my age. There, I met familiar faces. When I spoke to them in *masu* form, one member, whom we used to teach as an investigator, said to me, "Wow, the way you speak now sounds very professional." Then a ward missionary said, "Yes, you sound more like a missionary!" I was embarrassed and wished that I had noticed how important it was to represent the Lord Jesus Christ in a proper manner from the beginning of my mission.

2. One afternoon, we went to a progressing investigator's house to plan the details for his baptismal service . When we arrived there, we sensed a gloomy atmosphere in his room. As suspected, we discovered that the investigator was discouraged and wanted to quit trying to follow Jesus Christ. He was an elderly man, and told us about his fear of going under the water with his current poor health condition. Then, my companion, who was American, said, "*Daijōbu, dekiru yo!*" At first, the investigator and I did not know to whom my companion was talking. She repeated it again, directly facing him. It was so clear that she was trying to cheer him up with plain form. But, I hoped that he would not notice this apparently casual manner of speech, and I prayed that he would not be offended. As I observed him closely, he seemed a little confused and hesitant to respond to my companion.

Topic & Subject Markers - *wa* & *ga*

Introduction

This lesson will discuss the difference between the particles *wa* and *ga*. Although it may appear that particles *wa* and *ga* have similar functions, there are a few distinct features that, if mastered, will help you learn how to use them correctly.

Notice (one difference between *wa* and *ga*)

One of these two particles refers to a topic that is already known to the listener whereas the other introduces a new concept. As you look at these sentences, ask: "Is this a concept familiar to an investigator or something that is being introduced?"

Examples:

Kazoku	**wa**	taisetsu	desu.			
Families		*important*	*are*			
Families are important.						
Kamisama	**wa**	watashitachi no		Ten no Otōsama		desu.
God		*our*		*Heavenly Father*		*is*
God is our Heavenly Father.						
Kaifuku no	shōko	toshite	Morumon Sho	**ga**	arimasu.	
Restoration	*evidence*	*as*	*Mormon Book*		*to exist*	
As evidence of the restoration we have the Book of Mormon.						
Fukuin	ni tsuite	manabu	tame ni	yogensha	**ga**	hitsuyō desu.
gopsel	*about*	*learn*	*for*	*prophet*		*necessary*
In order for us to learn about God's plan, (we) need a prophet.						

What did you notice? Were you able to guess which particle marks familiar concepts and which particle introduces new concepts? Families and God are concepts that an investigator is probably already familiar with (marked with *wa*) (Although you will probably need to introduce our doctrinal concept of God). The Book of Mormon and prophets are likely new concepts to the investigator (marked with *ga*).

Let's Talk About It

7a

As mentioned above, particle ***wa*** marks a concept that is **already known to the listener**. It also connotes a similar sentiment to the phrase "as for~" in English. Particle ***ga*** marks a concept that is **new to the listener**. Notice, though, after a new concept is introduced, it is no longer considered new information. Thus *wa* is used to refer to it later. Let's see what happens when a missionary introduces the principle of faith to an investigator and then continues to teach about faith.

Example:

Kamisama no	imashime o	mamoru	tame ni,	shinkō	**ga**	hitsuyō	desu.
God	*commandment*	*obey*	*in order to*	*faith*		*necessary*	*is*
Faith is necessary, in order to keep God's commandments.							
Shinkō					**wa**	shinjiru koto	desu.
Faith						*believing*	*is*
Faith is believing.							

Did you notice how the missionary changed from using *ga* to *wa*? After referring to it once, faith is no longer a new concept to the investigator. Thus, the missionary introduced the new topic, faith, using *ga*, and thereafter referred to faith using *wa*.

Notice how the next missionary refers to God and Joseph Smith:

Example:

Kamisama			**wa**	ima mo	yogensha o	o-erabi ni narimasu.	
God				*even now*	*prophets*	*chooses (hon.)*	
Even now, God chooses (calls) prophets.							
Senhappyakunijūnen ni	Josefu	Sumisu	to iu	shōnen	**ga**	imashita.	
1820	*Joseph*	Smith	*calledv*	*boy*		*existed*	
In 1820, there was a boy by the name of Joseph Smith.							
Josefu Sumisu			**wa**	shūkyō	ni tsuite	konran shite imashita.	
Joseph Smith				*religion*	*about*	*was confused*	
Joseph Smith was confused about religion.							

Notice the change between *wa* and *ga*? In the second sentence the missionary used *ga* to introduce Joseph Smith. After that, the missionary used *wa* to refer to Joseph Smith again.

Notice (using *wa* and *ga* together)

What happens when you find both *wa* and *ga* in the same sentence? Notice what concepts *wa* and *ga* mark in the next sentences. How do these concepts relate to the whole sentence?

Examples:

Watashi	**wa**	Morumon Sho		**ga**	shinjitsu	de aru koto o		shitte imasu.
I		*Mormon*	*Book*		*true*	*is*		*know*

(As for me,) I know that The Book of Mormon is true.

"Kami	**wa**	watashitachi	**ga**	kurushinde iru	toki ni	namida o		nagasare(masu)".
God		*us*		*suffering*	*when*	*tears*		*shed*

"He(God) weeps with us when we suffer" ("Preach My Gospel," 31).

What did *wa* and *ga* mark? How did they relate to the sentence? You may have noticed that the particle *wa* marked the "I" who is doing the main action to "know." The particle *ga* marks the Book of Mormon which seems to be a part of a smaller sentence within the main sentence (the Book of Mormon is true). Not quite there yet? Let's talk about it.

Let's Talk About It

Many sentences in Japanese include both *wa* and *ga*, so it can be difficult deciphering when you are supposed to use which? Typically if a sentence has both particles, it contains a main sentence and a smaller phrase called a subordinate clause (basically a smaller sentence within the main sentence). The formula below may help clarify the matter (S=subject, O=object, V=verb) (for more information see the Basic Sentence Structure lesson):

Example:

	S_1		I----------O_1----------I				V_1	
Watashi	**wa**	Morumon Sho		**ga**	shinjitsu	de aru koto o		shitte imasu.
I		*Mormon*	*Book*		*truth*	*is*		*know*
		S_2			O_2	V_2		

(As for me,) I know that the Book of Mormon is true.

Can you see the smaller sentence (S_2, O_2, V_2) within the the main sentence (S_1, O_1, V_1)? In general the particle *wa* will mark the topic in the main sentence and the particle *ga* will mark the subject in the subordinate clause.

Examples:

Watashi	**wa**	Iesu Kirisuto		**ga**	Sukuinushi	de aru koto o		shitte imasu.
I		*Jesus Christ*			*Savior*	*is*		*know*

(As for me,) I know Jesus Christ is the Savior.

Watashi	**wa**	fukuin		**ga**	kazoku	o	shukufuku suru koto o		shitte imasu.
I		*gospel*			*family*		*blesses*		*know*

(As for me,) I know that the gospel blesses families.

Note: For more information, please refer to the "Topic & Subject Markers – *wa* & *ga* (Advanced)" lesson. Activities for this lesson will be provided after "Topic & Subject Markers – *wa* & *ga* (Advanced)".

Topic & Subject Markers - *wa* & *ga* (Advanced)

Introduction

This is part two of the *wa* / *ga* series. There are many differences between *wa* and *ga* which may take some time to really understand. One of the best ways of figuring out the many differences between *wa* and *ga* is to listen to native speakers and see which particle they use for different situations. In this lesson we will be introduced to a few more of these differences.

Notice (another use for the particle *ga*)

First, let's talk about another way the particle *ga* is used. Below are a few example sentences. What part of speech (subject, object, verb) does the particle *ga* seem to be marking?

Examples:

(Watashi wa)	o-sushi	**ga**	suki desu.
(I)	*sushi (hon.)*		*like*

I like sushi. (lit. As for me, sushi is likeable.)

(Watashi wa)	nihongo	**ga**	wakarimasu.
(I)	*Japanese*		*understand*

I understand Japanese. (lit. As for me, Japanese is understandable).

(Watashi wa)	pen	**ga**	hoshii desu.
(I)	*pen*		*want*

I want a pen. (lit. As for me, (a) pen is desirable.)

What were you able to figure out about the part of speech marked by *ga*? How about comparing the Japanese to the English translation?

Let's Talk About It

10a

As mentioned previously, the particle *ga* marks the subject of the sentence. However, in the examples below, the subject marker *ga*, seems to function in a similar way as the object marker *o*. Therefore, certain intransitive* verbs (i.e., *wakaru*); potential* verbs (i.e., *taberareru*); adjectives* (i.e., *suki*, *kirai*, *yoroshii*, *hoshii*, BII+*tai*) describe the characteristics of the subject (the word marked by *ga*), not necessarily an action that the word marked by *ga* performs. Here are a few more examples:

Examples:

(Watashi wa)	Morumon Sho	**ga**	arimasu.
(I)	*Morumon Book*		*have*

I have a Book of Mormon. (lit. As for me, the Book of Mormon exists.)

(Watashi wa)	piza	**ga**	tabetai desu.
(I)	*pizza*		*want to eat*

I want to eat pizza. (As for me, pizza is desirable to eat.)

(Watashi wa)	anko	**ga**	taberaremasu.
(I)	*sweet bean paste*		*can eat*

I am able to eat anko (sweet bean paste). (lit. As for me, anko is edible.)

***Note:** For more information about intransitive verbs, potential ("can") verbs, and adjectives, see their respective lessons.

Notice (another use for the particle *ga*)

Let's now look at another use for the particle *ga*. In the next example sentences, what kind of words are marked by *ga*?

Examples:

Nani **ga**	mondai	da	to omoimasu ka.	
what	*problem*	*is*	*think*	

What do you think the problem is?

Jikai no	hōmon wa	itsu **ga**	yoroshii deshō ka.
next time	*visit*	*when*	*alright*

When is alright (for you) for our next visit?

Dare **ga**	tachiai shite kudasaimasu ka.	
what	*team teach*	
Who will team teach (with us)?		

What similarity did you notice between all the words marked by the particle *ga*?

Let's Talk About It

As you may have noticed, when using **question words** (who, what, where, when, etc.) as the subject, the particle *ga* (not *wa*) is always used. Here are a few more examples:

Examples:

O-hiru ni	dendō suru	basho wa	doko **ga**	ii deshō ka.	
afternoon (hon.)	*proselyting*	*place*	*where*	*is good*	
Where would be good place to proselyte in the afternoon?					
Tabako o	yameru	tame ni	nani **ga**	yakudatsu	to omoimasu ka.
tobacco	*quit*	*in order to*	*what*	*is useful*	*do you think*
What do you think would be useful in quitting tobacco?					
Dare **ga**	Yamashita Kyōdai no	hōmutīchā	desu ka.		
who	*Yamashita Brother*	*home teacher*	*is*		
Who is Brother Yamashita's hometeacher?					

Note: One more use for the particle *ga* is to mark the **subject** when simply describing something occurring.

Examples:

Ame	**ga**	futte iru
rain		*falling*
It's raining.		
Densha	**ga**	kimashita
train		*came*
The train has come.		

Notice (another use for the particle *wa*)

Now that we have talked about some different ways particle *ga* is used, let's talk a little more about particle *wa*. Looking at the sentences below can you tell what another function of the particle *wa* is? (Hint: look at the English translation)

Examples:

Watashitachi **wa**	fukanzen	desu	ga*,	Iesu Kirisuto **wa**	kanzen	desu.		
us	*imperfect*	*are*	*but*	*Jesus Christ*	*perfect*	*is*		
We are not perfect, but Jesus Christ is (perfect).								
Kōcha **wa**	nomemasen	ga*,	mugicha **wa**	nomu koto ga	dekimasu.			
Red tea	*cannot drink*	*but*	*barley tea*	*drink*	*can*			
We can't drink red tea, but we can drink barley tea.								
Nihon **dewa**	itsumo	kutsu o	nugimasu	ga*,	Amerika **dewa**	amari	nugimasen.	
Japan within	*always*	*shoes*	*take off*	*but*	*America within*	*not much*	*don't take off*	
Within Japan we always take off our shoes, however in America we don't take them off much.								

*Note: Notice one other meaning of *ga* is "but" or "however" when used at the end of sentences. It is often used with contrastive *wa*.

What did you find out? How else is *wa* used?

Let's Talk About It

The particle *wa* is also used at times to **contrast** two differing things or ideas. *Wa* often takes the place of the particle *o* or *ga* or is simply added on to other particles (see example 3 above or example 2 below).

Examples:

5ji **wa***	aite imasu.
5 o'clock	*free/open*

We are free at 5 o'clock (as opposed to another time).

Tanabe	**made wa**	jitensha	de	iku koto ga dekimasu ga,	Shingu	made	wa	chotto	muri	desu.
Tanabe	*until*	*bike*	*by*	*can go*	*Shingu*	*until*		*a little*	*impossible*	*is*

We can go to Tanabe by bike, but Shingu is a little impossible.

Mōse	**wa**	yogensha	desu	ga,	Iesu Kirisuto	**wa**	yogensha	ijō no	yakuwari o	motte oraremasu.
Moses		*prophet*	*is*	*but*	*Jesus Christ*		*prophet*	*more than*	*role*	*holding (hon.)*

Moses was a prophet, but Jesus Christ has a greater role (than a prophet).

*Note: Often, one of the contrasting things or ideas are left out if already known by the listener.

Note: One more note on using *wa* as a topic marker. As you talk with native speakers, you may notice that a lot of times they will omit the topic or subject of the sentence after establishing it. Notice this as a missionary teaches about God.

Example:

Kamisama	**wa**	watashitachi no	Ten no Otōsama	desu.
God		*our*	*Heavenly Father*	*is*

God is our Heavenly Father.

watashitachi	o	ai shite oraremasu.
us		*love*

He loves us.

mata,	watashitachi	o	mimamotte kudasaimasu.
and	*us*		*watches over*

And He watches over us.

Note: In the wonderful world of Japanese linguistics, there have been many discussions concerning the differences between *wa* and *ga*. Once you begin to master these basic principles, listen to and imitate how native speakers use them so that your understanding about how they work will grow. Good luck!

Activities (see answers on pp. 246-247)

Learn on Your Own

A. Complete the Dialogue

The dialogue below is an excerpt from a lesson between Elders Yamagata and Pang and Takita san. On a separate sheet of paper, write whether *wa* or *ga* should be placed in each numbered blank. Check your answers.

Yamagata Chōrō: Mōse no yōna yogensha (預言者) to Nosutoradamusu to iu yogensha (予言者) (1) __ chigau shurui nan desu ne.

Takita san: A, sō nan desu ka.

Yamagata Chōrō: Ano, ji (2) __ chigau n desu keredomo. Watashitachi (3) __ Kamisama kara, yogensha o tōshite fukuin o tsutaerareru sono yogensha (4) __ kono yōna ji o kakimasu.

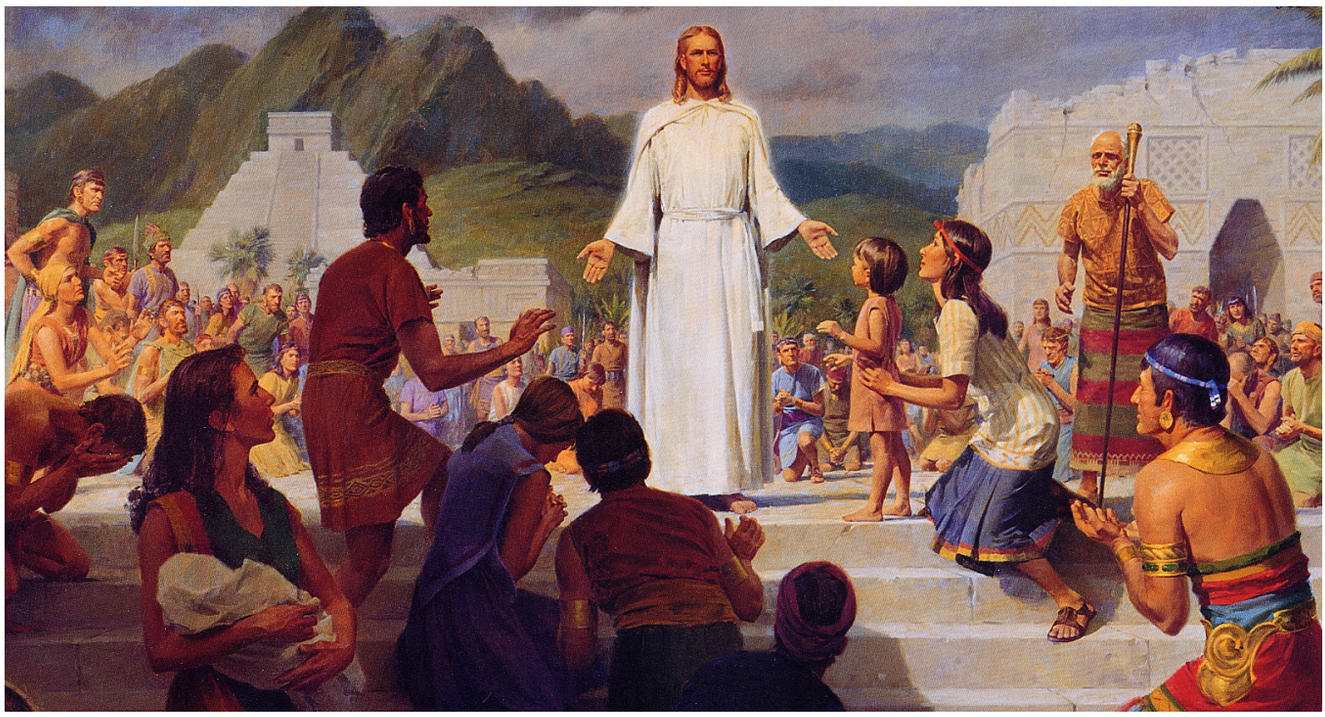
Takita san: Ā, tashika ni Nosutoradamusu (5) __ kore, kocchi nai yo ne.

Yamagata Chōrō: Sō desu ne. "Arakajime" to iu ji ni naru n desu. Sono Nosutoradamusu mitai na yogensha, shōrai okoru koto o yomu chōnōryokusha mitai na hito da to omoimasu.

Takita san: Naru hodo.

Yamagata Chōrō: Kono watashitachi (6) __ o-tsutae shite iru yogensha (7) __, kotoba no tōri, ji (8) __ arawasu tōri, kotoba o azukaru mono. Kamisama no kotoba o azukatte, watashitachi ni tsutaete kudasaru kata nan desu.

Takita san: Naru hodo.



B. Picture Narration

Look at the picture above (you can also find it in a copy of モルモン書). On a separate sheet of paper, narrate the picture as if you were giving the background of 3 Nephi 11 to an investigator. Then, compare your narration to the native-written sample in the answers section. How did they use *wa* and *ga*? How did you use *wa* and *ga*? Adjust your sentences so they match the pattern from the native-written sample.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Watashi wa dōryō ***ga** tabemono o tabemasu.
   I will eat (my) companion's food.
2. Watashi wa dōryō ***ga** hashitte hoshii desu.
   I want my companion to run.
3. Kinjirareta mi ***ga** tabemashita.
   (They) ate the forbidden fruit.
4. Watashi wa Kamisama ***ga** hanasu koto ga deki(ru).
   I can speak with God.
5. Morumon Sho ***o** suki desu.
   I like the Book of Mormon.
6. Watashi wa ***ga** nattō suki desu.
   I like natto.
7. Josefu Sumisu ni tsuite kiita koto ***o** arimasu ka.
   Have you ever heard of Joseph Smith before?
8. Tanaka san ni shiawase ni natte ***ga** hoshii desu.
   (We) want you to become happy, Tanaka san.
9. Warui hitobito wa Iesu Kirisuto ***ga** koroshimashita.
   Evil people killed Jesus Christ.
10. Kono tesuto ***o** wakarimasen.
    I don't understand this test.

D. Error Correction

Each sentence is either correct or has one error. Either write down on a separate sheet of paper or say the correct answer to your companion. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Uorumāto ga iku koto ni shimasu.
   I plan to go to Wal-mart.
6. Kamisama wa Josefu Sumisu ni arawaremashita.
   God appeared to Joseph Smith.

2. Watashi wa tomodachi ga hon ni agemashita.
   I gave a book to my friend.
3. Sore wa kara, watashi wa tabemasu.
   After that, I will eat.
4. Kare ga yasashiku shimashō.
   Let's be kind to him.
5. Yamada san wa Nihon ni itta koto ga nai desu ka.
   Has Yamada san never been to Japan?
7. Shiawase ga naru koto ga dekimasu.
   (We) can become happy.
8. Watashi wa kare ga kotae o uketa to shitte imasu.
   I know that he received an answer.
9. Watashi ga dendō ni deta toki ni, kazoku wa hikkoshita.
   When I went on a mission my family moved.
10. Watashi wa dōryō o sushi ga tabeta to iimashita.
    I said my companion ate sushi.

E. Audio Activity

1. Listen to "Sister Sakuno's Convert Perspective: Initial Impressions of the Book of Mormon" in the "Extra Mile" section of "Listening Practice" in Japanese TALL 4.1. On a separate sheet of paper, write the sentences in which *wa* and *ga* are used. Pay special attention to the words used both before and after *wa* and *ga*. Check your answers. Then use *wa* and *ga* to write three sentences you can use in your activities today that imitate the way the sister Sakuno used *wa* and *ga*. Ask a native speaker for feedback on your sentences.

F. *Preach My Gospel* Activity

1. On a separate sheet of paper, create short lessons about Heavenly Father and the Restoration using *wa* and *ga*. Use vocabulary from the "God is Our Loving Heavenly Father" and "The Restoration of the Gospel of Jesus Christ through Joseph Smith" sections of *Missionary Vocabulary and Phrases*. Compare your sentences to the examples in the answers section. If necessary, adjust your sentences so they follow the *wa*/*ga* patterns of the example sentences. Use these sentences as inspired.

2. Repeat the above activity with a lesson principle of your choosing according to what you need to do today. (Note: Example sentences are provided for the following principles: "God is Our Loving Heavenly Father" and "The Restoration of the Gospel of Jesus Christ through Joseph Smith."

Learn with Your Companion

G. Teach your companion the short lesson you created in the *Missionary Vocabulary and Phrases* activity above. Have your companion be the person you plan to teach. Receive feedback on your uses of *wa* and *ga*. Also, have you companion answer the following questions: (1)What was easy to understand? Why? (2) What was hard to understand? Why?

Learn with Your District

H. Do the third bulleted activity under "District Meetings and Zone Conferences" on page 172 of *Preach My Gospel*. Focus on correct use of *wa* and *ga* when introducing new information and then expounding on that information.

Particles - *de*, *ni*, & *e*

Introduction

Particles *de*, *ni*, and *e* have a variety of uses (location, time, means, place of existence, direction, etc.).

Notice (particles *de* and *ni*)

First we will look at some uses for particles *de* and *ni*. Look at the examples below. What different uses of particles *de* and *ni* do you notice?

Examples:

Kyōkai	**de**	ressun o	shimashita.			
church	*at*	*lesson*	*did*			
We did the lesson at the church.						
Ashita,	Yoshida san no	ie	**ni**	ikimashō.		
tomorrow	*Mr. Yoshida's*	*house*	*to*	*let's go*		
Let's go to Mr. Yoshida's house tomorrow.						
Fukawa Bishoppu no	ie ga	koko **ni**	arimasu.			
Fukawa Bishop	*house*	*here*	*is (exists)*			
Bishop Fukawa's house is (right) here.						
Konshū,	Sakae	Machi	**de**	dendō shimashō.		
this week	*Sakae*	*City*	*at*	*let's proselyte*		
Let's proselyte at Sakae City this week.						
Iesu Kirisuto	o tōshite	Kamisama no	mi-moto	**ni**	modoru	koto ga dekimasu.
Jesus Christ	*through*	*God's*	*presence (hon.)*	*to*	*return*	*can*
Through Jesus Christ, we can return to God's presence.						
Ima	Ōsaka	**ni**	sunde imasu.			
now	*Osaka*	*in*	*living*			
He/she is now living in Osaka.						

What uses of these particles did you discover?

Let's Talk About It

The particle *de* is used to mark the place an action occurs, often translated as **at** in English.

Example:

Chikaku no	kōen	**de**	gaitō dendō o	shimashita.	
nearby	*park*	*at*	*street contacting*	*did*	
(We) streeted at a nearby park.					
Taiikukan	**de**	basuketto bōru o	shimashita.		
gym	*at*	*basketball*	*did*		
(We) played basketball at the gym.					

The particle *ni* marks a destination of some movement, often translated as **to** in English.

Example:

Raishū,	Nihon	**ni**	ikimasu!
Next week	*Japan*	*to*	*go*
(We) are going to Japan next week!			
Doko no	gakkō	**ni**	kayotte imasu ka.
where/which	*school*	*to*	*commuting/going to*
Which school do you go to?			

The particles *ni* can also mark location of existence. This is different from the particle *de*, which indicates a place where you do something. See the "Existence Verbs – *aru* & *iru*" lesson for more information.

Example:

Yūbinkyoku wa	doko	**ni**	arimasu ka.
post office	*where*	*(at)*	*is (exists)*
Where is (lit. exists) the post office? OR Where is the post office at?			

Apāto	**ni**	takusan no	Morumon Sho ga	arimasu.
Apartment	*(in/at)*	*a lot*	*Mormon Book*	*there are (exists)*

There are a lot of copies of the Book of Mormon in our apartment.

Note: Sometimes you will hear native speakers use particle *e* instead of *ni* to indicate a direction/destination. Thus, when indicating direction/destination, particles *ni* and *e* are generally interchangeable. However, particle *ni* focuses more on the **destination point** and particle *e* focuses on the **general direction** toward the destination. Below are a few examples of using particle *e*. As you listen to native speakers, see if you can tell the subtle difference between the two particles.

Examples:

Josefu Sumisu wa	hitori de	inoru	tame ni	mori	**e**	ikimashita.
Joseph Smith	*by one's self*	*pray*	*in order to*	*grove of trees*	*to*	*went*

Joseph Smith went to a grove of trees to pray by himself.

"...senkyōshi no	mokuteki wa	hitobito ga	Kirisuto no	moto	**e**	kuru yō	tasukeru koto	desu".
missionary	*purpose*	*people*	*Christ's*	*presence*	*unto*	*come so that*	*help*	*is*

(Our missionary purpose is to help) others to come unto Christ ("Preach My Gospel," 1).

Note: Another use for particle *ni* is to indicate time, roughly translated as **at**, or **on**.

Example:

10 ji	**ni**	kyōkai ga	hajimarimasu
10 o'clock	*at*	*church*	*starts*

Church starts at 10 o'clock.

Asatte*,	gogo	6 ji han	**ni**	Ishii san no	ressun ga	arimasu.
day after tomorrow	*afternoon/pm*	*half past 6*	*at*	*Ms. Ishii's*	*lesson*	*we have*

We have Ms. Ishii's lesson at half past 6 the day after tomorrow

Maiasa*,	rokuji han	**ni**	okite imasu.
every morning	*6:30*	*at*	*wake up*

(We) wake up every morning at 6:30.

**Note:* Words that do not take a number, do not take the particle* ni. *For example,* maiasa *- every morning, does not take the particle* ni. *Words that can take a number, such as Christmas - 12/25, do take the particle* ni.

Note: Another use for particle *de* is to mark a tool or the means of doing something, often translated as **by**, **using**, **with**, **in**, or **by means of** in English.

Example:

Nihongo	**de**	hanashimashō!
Japanese	*using/in*	*let's speak*

Let's speak in Japanese!

Jitensha	**de**	Bishoppu no	ie	ni	ikimashita.
bicycle	*by*	*Bishop's*	*house*	*to*	*went*

(We) went to the Bishop's house by bike.

Note: There are other usages of particles *de*, *ni*, and *e*. Listen to native speakers to learn these other usages.

Activities (see answers on p. 247)

Learn on Your Own

A. Fill in the Blank

On a separate sheet of paper, using particles *de*, *ni*, and *e*, write the correct particle that completes each sentence. Check your answers.

1. Kyō wa basu ___ Koizumi san ___ ai ni ikimashō.
   Today, let's take the bus to go see Koizumi san.
2. Mō, dendōbukaichō ___ no tegami o kakimashita ka.
   Did (you) already right (your) letter to the Mission President?
3. Ai ___ afureru chichioya Aruma wa, senkyōshi toshite musuko ___ oshiehajimemasu. *(Boyd K. Packer, "Shu naru Watashi wa [Anata no Tsumi o] Omoiokosanai," Liahona (Japanese), 25-28) Alma the loving father began to teach his son as a teacher.*

4. Sono koe wa, rajio ya terebi, eiseihōsō nado, samazama na shūdan ___ minasan no moto ___ tokerarete imasu.
   Our voices will be reaching you by various means, including radio, television, [and] satellite transmission. (*Thomas S. Monson, "Welcome to Conference," Ensign, Nov 2009, 4–6*)
5. Josefu Sumisu ___ ataerareta shinken ___ kono kyōkai wa soshiki saremashita.
   This church was organized by the priesthood bestowed on Joseph Smith.
6. Maishū nichiyōbi, reihaidō ___ seisankai ___ shusseki shi, sono ato nichiyogakkō no kurasu e ikimasu.
   Every week on Sunday in the chapel, (we) attend sacrament meeting, and afterwards go to Sunday School class.
7. Imaya anata wa, sono Mitama no unagashi ___ shitagatte ayumitsuzukeru kagiri, gi no michi ___ to michibikareru no desu.
   Now, as long as you continue to walk, following the promptings of that Spirit, you will be lead in the path of righteousness.
8. Watashitachi wa, baputesuma ___ sonaete Ito san no ressun o nishūkan ___ owarasetai to omotte imasu.
   We are thinking that we want to finish your [Ito san] lessons in two weeks in preparation for (your) baptism.
9. Kono hōmu-tīchā wa naze, hisshi ___ tasuke o motomete iru kazoku ___ denwa o kaketa no deshō ka.
   Why did this home-teacher call (this) family which was desperately seeking help?
10. Bisshoppu no yobikake ___ , motto kaiin ga kyōkai ___ shusseki suru yōni narimashita.
    By the Bishop's call, members came to attend church more.
11. Fukuin ___ sotta seikatsu no naka ___ , donna koto ga taihen da to omoimasu ka.
    Within gospel-directed life, what kinds of things do (you) think are hard?

B. Use the Grammar

1. You are teaching an investigator "Baptism, Our First Covenant" from Lesson 3. Using vocabulary in the section "Baptism, Our First Covenant" from *Missionary Vocabulary and Phrases* (pp. 38-39), write ten sentences using particles *de*, *ni* and/or *e*. Compare your examples to the ones in the back of the book or show them to a native for feedback. Use these sentences as inspired the next time you teach about baptism.

   Example: Baputesuma o ukeru koto ***de***, Iesu Kirisuto no mohan ***ni*** shitagau koto ga dekimasu.
   By being baptized, (we) can follow the example of Jesus Christ.

2. Choose a lesson you will teach today. Using vocabulary from the section of *Missionary Vocabulary and Phrases* that correspond to your lesson, write ten sentences using particles *de*, *ni*, and/or *e*. Ask your investigator to correct your uses of particles *de*, *ni*, and *e* as necessary (*Preach My Gospel*, 131).

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Kamisama wa yogensha ***e** **shinri o ataeraremasu.
   God gives truth to the prophets.
2. Sono eki ***ni** orite kudasai.
   Get off at that station.
3. Kinō, kyōkaidō ***ni** Nishida san no baputesumakai ga arimashita.
   Yesterday, Mr. Nishida's baptismal service was at the church.
4. Kaimisama ***ni** no inori wa kanarazu kotaeraremasu.
   Prayers to God are always answered.
5. Watashitachi wa Machida ***de** sunde imasu.
   We live in Machida.
6. Watashi wa gakushūchō ***de** jibun no kiomchi o kakimashita.
   I wrote my feelings in my study journal.

D. Error Correction

Each sentence is either correct or has one error. Either write down on a separate sheet of paper or say to your companion the correct answer. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Nihonjin wa Nihongo de jōzu desu.
2. Kamisama no imashime e shitagau koto de, Kirisuto no moto e chikaku naru koto ga dekimasu.
3. Hosokute semai michi de ayumu tame ni, shinkō ga hitsuyō desu.
4. Konban jibun no heya de, kono kyōkai ga shinjitsu ka dō ka Kamisama o kite mite kudasai.

5. Tōji, Amerika de, iroiro na kangae no shūkyō ga ari, hitobito wa daikonran de ochiitteimasu.
6. Kondo no nichiyōbi ni, Watashitachi to kyōkai de shusseki shite itadakemasu ka.
7. Subete no hito e wa, sentaku no jiyū to iu tamamono ga ataerareteimasu.
8. Shu wa… shinjiru hitobito ni taishite, yogensha to no keiji ga shinjitsu de aru to no kakushin o o-atae ni naru.

E. Scripture Activity

1. Read 2 Nephi 31:5,13. How were particles *de* and *ni* used in these scriptures? How can you use these scriptures with the sentences you created in Activity B? How can you use these scriptures in a lesson you will teach today?

2. The following Book of Mormon scriptures are from "The Message of the Restoration of the Gospel of Jesus Christ" in *Preach My Gospel* that use particles *de* and *ni.* Choose an investigator to whom you will teach the first lesson. With that investigator in mind, choose a scripture from below that you feel would be beneficial for that investigator. Read through the scripture. Ensure that you understand all uses of particles *de* and *ni* that are in the scripture you choose so you can teach from that scripture clearly.

ニーファイ第一書 13:20 - *de*	ニーファイ第二書 9:6 - *de*	ニーファイ第二書 28:4 - *de*
ニーファイ第二書 28:21-22 - *de*	アルマ 5:46 - *de*	第三ニーファイ 27:16 - *de*
序文 Paragraph 3 - *de* and *ni*	ニーファイ第一書 13: Any Verse - *ni*	ニーファイ第二書 28: Any Verse - *ni*
ヤコブ 4:6 - *ni*	第三ニーファイ 27:13-22 - *ni*	モロナイ書 10:3-5 - *ni*

F. *Preach My Gospel* Activity

Read the first paragraph of Chapter 5 in *Watashi no Fukuin o Nobetsutaenasai.* Notice all the different ways particles *de*, *ni,* and *e* are used. Were there any uses that you did not know? If so, learn the proper use of the particle you noticed by asking a native, searching a grammar dictionary, or using other materials. Write your testimony of the Book of Mormon's role in your own conversion using particles *de*, *ni*, and *e* and share it with five people today.

G. Language Study Plan Activities

1. *Preach My Gospel*, chapter 7, page 130, "Learn Grammar," bullet 3. Read the last two paragraphs of the section "Shūkyō ni okeru Mitama no Chikara" in Chapter 4 of *Watashi no Fukuin o Nobetsutaenasai*. Find all the places where particles *de*, *ni* and *e* are used. What words come before the particles? What words come after the particles? What patterns do you notice?

2. *Preach My Gospel*, chapter 7, page 130, "Actively Listen," bullet 4. Write down every sentence a native said where they used particles *de*, *ni*, or *e* in a way different than you would have. Ask a native why the particle was used that way. Write 5 sentences for every new use you learned and re-check them with the native who helped you.

Learn with Your Companion

H. Use the sentences you created in Activity B to teach your companion about baptism. Discuss ways to improve your sentences. Also, as inspired, discuss how you will teach one of your investigators about baptism and invite that investigator to be baptized using the sentences you discussed.

Learn with a Native Speaker

I. Ask a member in your ward to review the grammar, especially your uses of particles *de*, *ni*, and *e*, in your testimony of the Book of Mormon from Activity F. Ask the member to share their testimony of the Book of Mormon. Notice their use of particles *de*, *ni*, and *e.* Follow their patterns.

J. Practice teaching the First Vision to your companion, a member, or, as appropriate, an Eikaiwa student. While sharing the First Vision, clearly describe the circumstances (location, time, means, etc.) of the First Vision using particles *de*, *ni*, and *e.* Ask the person with whom you shared the First Vision questions to find out how well they understand the circumstances of the First Vision. Ask for advice on how to improve and follow it. Share your testimony of the First Vision.

Learn with Your District

K. Assign each companionship a commitment from *one* of the lessons. Have each companionship teach a five minute lesson in order to extend their assigned commitment. Have them use particles *de*, *ni*, and *e* in their lessons. For each companionship, choose a missionary or other companionship to be investigators. (Choose different missionaries to play the investigator *and* different investigators for each companionship that teaches.) After each lesson, discuss together the various ways particles *de*, *ni*, and *e* were used in the lessons. How can each missionary/companionship improve? (Be kind with feedback!) Also, have each investigator or group of investigators share whether they would have kept the commitment extended to them and why.

L. As the district leader, pair companionships together. Have each companionship take five minutes to describe their schedule for the day (where they will go, what they will do, how they will do it, etc.) focusing on particles *de, ni*, and *e*. Go around the groups noting correct and incorrect uses of the particles. Give feedback after the ten minutes is over. Have the missionaries re-practice.

Basics

Particles - *to, ya, & ka*

Introduction

In this lesson we will talk about the particles *to*, *ya*, and *ka*. We will discover what they mean and how to use them.

Notice (recognizing *to*, *ya,* and *ka*)

Can you guess what each particle marks by looking at the following sentences?

Examples:

Morumon	Sho	**to**	Seisho wa	yogensha	no	kiroku	desu.
Mormon	*Book*	*?*	*Bible*	*prophets*	*of*	*records*	*are*

The Book of Mormon and the Bible are (both) records of the prophets.

Tanaka san	**to**	ressun o	shimashita.
Mr. Tanaka	*?*	*lesson*	*did*

We had a lesson with Mr. Tanaka.

Mōse	**ya**	Aburahamu wa,	Kamisama	no	yogensha	deshita.
Moses	*?*	*Abraham*	*God*	*of*	*prophets*	*were*

Moses and Abraham (among others) were prophets of God.

Sentaku no	jiyū o	tsukatte,	zen	**ka**	aku o	erabimasu.
choice	*freedom*	*use*	*good*	*?*	*evil*	*choose*

Using our agency (freedom of choice), we choose good or evil.

Did you notice the differences between the meanings of *to*, *ya* and *ka*. Could you figure out which words can be substituted in place of the question mark?

Let's Talk About It

9a

The particle *to* means **and** and **with** in English*.

Example:

Josefu Sumisu wa	Kamisama	**to**	Iesu Kirisuto ni	aimashita.
Joseph Smith	*God*	*and*	*Jesus Christ*	*met*

Joseph Smith met God and Jesus Christ.

Umareru	mae ni,	Kamisama	**to**	sunde imashita.
to be born	*before*	*God*	*with*	*lived*

We lived with God before we were born.

Note: When *to* is placed between an object and a verb, without another object linked to the first object, it means **with** as in the examples above, or **from**. (Also see the second example in the "Notice" section).

The particle *ya* also means **and*** but it indicates that there may be other items not mentioned in the list, but that are related or inferred. This is similiar to "etc." in English.

9b

Example:

Kazoku	**ya**	kenkō	no tame ni	inoru	koto ga dekimasu.
Family	*and*	*health*	*for*	*pray*	*can*

We can pray for various things like (our) family and health.

Josefu Sumisu	o tōshite	shinken	**ya**	kanzen na	fukuin ga	kaifuku saremashita.
Joseph Smith	*through*	*priesthood*	*and*	*full/perfect*	*gospel*	*was restored*

The priesthood and the fulness of the gospel (among other things) were restored through Joseph Smith.

The particle *ka* means **or*** in English, or a question mark when at the end of a sentence.

9c

Example:

Doyōbi	**ka**	Nichiyōbi,	dochira no hō ga	yoroshii	deshō	**ka**.
Saturday	*or*	*Sunday*	*which (one)*	*good*	*probably*	*?*

Would Saturday or Sunday be better? (lit. Saturday or Sunday, which would probably be better?)

Watashi	**ka**	dōryō ga	ressun	no mae ni	kakunin no	denwa o	itashimasu.
I	*or*	*companion*	*lesson*	*before*	*confirmation*	*phone call*	*do (humble)*

Either my companion or I will call and confirm (lit. give you a confirmation phone call) before the lesson.

***Note:** Remember when saying "and" or "or" in between two sentences you do not use *to*, *ya*, or *ka*.

Activities (see answers on pp. 247-248)

Learn on Your Own

A. Fill in the Blank

The following sentences have blanks where one of particles *to*, *ya*, or *ka* should be. On a separate sheet of paper, write the particles that correctly complete the sentences. Check your answers.

1. Kazoku __ issho ni sunde ita no wa tanoshikatta desu.
   Living with my family was fun.
2. Bisshoppu __ senkyōshi wa hōshū o ukete imasen.
   Bishops and missionaries do not receive remuneration.
3. Kono kyōkai ga shinjitsu __ dō __ Kamisama ni kite mite kudasai.
   Please ask God and see whether this church is true or not.
4. Watashi wa kōkō no toki kara kazoku __ hanarete sunde ita n desu.
   I have lived apart from my family since high school.
5. Izen ni senkyōshi kara Morumon sho o morawaremashita __.
   Have you received a Book of Mormon from missionaries before?
6. Watashi wa kono fukuin o tsūji, Kamisama kara mainichi yorokobi __ shiawase o ukete imasu.
   Through this gospel, I received joy and happiness from God every day.
7. Aisatsu toshite okurareru mono. Imashime __ kyōsei toshite dewa naku, keiji __ chie no kotoba toshite no mono…
   To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom.
8. Takusan no shurui no Kamisama __ o-tera ga attari shite, soko ni sorezore, yakuwaribuntan no aru, hito __ iu __, Kaimsama ga arimashita.
   There were many kinds of gods and temples, and in them were—should I say people?—gods with divided roles.

B. Translation

Below is part of a conversation between Brother Numata, Elder Woodrow, and Elder Jones. Brother Numata is a ward missionary, and they are planning a ward talent show. If translated into Japanese, the conversation would use particles *to*, *ya*, and *ka* according to the above uses. Translate the dialogue. Check your answers.

(1) **Brother Numata:** Elders, which days would be better to have the show: Thursday and Friday or Friday and Saturday?

(2) **Elder Woodrow:** Friday and Saturday would be best for us. Could you bring some drinks like *mugicha* and water?

(3) **Brother Numata:** Sure thing. Do you know if Inagi san is coming?

(4) **Elder Jones:** We talked with him last night, and he said he is coming with his family!

(5) **Brother Numata:** Really? That's great! We should make sure his family meets the bishop and other ward leadership.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Watashi wa jōzu ***to** subarashii desu.
   I am skillful and wonderful.
3. Nihon de wa o-hashi ***to** tabemasu.
   In Japan, (one) eats with chopsticks.

2. Tōkyō ni ikimasu ka. ***Ka*** Yokohama ni kaerimasu ka.
   Will you go to Tokyo? Or will you go home to Yokohama?
4. Numano san wa Morumon Sho o yonda ***to*** inorimashita!
   Mr. Numano read the Book of Mormon and prayed!

C. Error Correction

Each sentence is either correct or has one error. Either write down on a separate sheet of paper or say the correct answer to your companion. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Morumon sho ka Seisho wa seibun desu.
2. Zen to aku ka o earbanakereba narimasen.
3. Shimai ya kyōdai ga kaishū shite kyōkai ni haitte baputesuma o uketa n desu ne.
4. Itsumo dōryō to imasu.
5. Seiten o yomu to inori wa taisetsu desu.
6. O-kane ya busshitsu o mottomo taisetsu da to omotte wa ikemasen.

Review: Basics

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

Basics of the Japanese Language

- Japanese Sentence Structure
- Is, am, are - *desu*
- Japanese Verbs
- Verb Bases
- Plain Verb Form
- Polite Verb Form - *masu*
- Particles - *wa*, *ga*
- Particles - *de*, *ni*, *e*
- Particles - *to*, *ya*, *ka*
- Particles - *wa*, *ga* (Advanced)

Activities (see answers on pp. 248-249)

A. Error Correction

This activity will help you see where you need to improve. Each sentence has an error. Write down the corrected sentence or say it to your companion. Check your answers. If you get an answer wrong, the answers section will refer you to the principle you should study.

1. Misawa eki ni oritara, noriba kara kyōkai ga miemasu.
2. Murase san no kanjite iru koto o yoku shitte imasu yo.
3. Fukuin o oshieru tame ni wa, Mi-tama ukenai to ikemasen.
4. Iesu ga shimeshite kudasatta michi de ayumu koto ga dekiru yōni baputesuma o ukeru hitsuyō ga arimasu.
5. Kyōkai made arukimashita ka.
6. Kazoku to itsu made mo iru to iu ten ga jissai aru nara, ikitai masu ka.
7. Josefu Sumisu ga Kamisama kara chikara o ukete Morumon sho o honyaku shitta to shitte imasu.
8. Kamisama ni shinkō o shimesutameni, jūbun no ichi wa kenkin shimasu.
9. Morumon sho o wakaranakatta toki ni, meikakuna jinesi no michisuji wa arimasen deshita.
10. “Morumon sho o yonde itadakemasu ka,” to iu toi ni “Kangaete okimasu,” to kotaemashita.
11. Seisho wa Iesu Kirisuto dewa naku, Ten no Otōsama e inoru to oshiemasu.
12. Nihon ni kuru mae ni, Amerika no Arizona shu de sunde imashita.
13. Hasegawa san wa nani o suru hō ga ii to omowaremasu ka.
14. Nichiyōbi ni Yamazaki san wa kyōkai ni kita to sanjikan de imashita.
15. Zense ni wa, ōki na kaigi ga arimashita.
16. Shinkō o motte inoreba, Kamisama ga anata no inori o kotaeru to shitte imasu.
17. Nīfai wa taihen na jōtai ni attemo jibun no akashi ga tsuyoi datta node ganbaru koto ga dekimashita.
18. Kirisuto o Kami no On-ko to shite ukeireba, seikatsu o kaeru chikara o ehajimemasu.
19. Ten no Otōsama no moto ni kaeru tame ni baputesuma o ukeru koto ga irimasu.
20. Yogensha Nīfai wa Iesu Kirisuto ni tsuite akashi suru tsuyoi desu.
21. Yogensha wa seiten to iu hon de Kamisama kara no keiji o shirushimasu.
22. Morumon sho wa rikai shinikui no de, sukoshi oso-katta yomimashita.
23. Koronbusu no mae ni, Amerika ni itta no wa Rīhai dake masen deshita.
24. Seibun o kuwashiku sagasu koto wa akashi o eru ni wa totemo taisetsu desu.
25. Iesu Kirisuto ni no shinkō o motsu to kuiaratamemasu.
26. Kamisama no keikaku wa awaremibukai to kōsei desu.
27. Gi no michi o ayumu hito wa Kamisama ga ai shite iru hito desu.
28. Iesu Kirisuto o kamisama ni shitagatte baputesuma o o-uke ni nararemashita.
29. Kamisama no senkyōshi toshite messēji ga kazoku ni tsuite arimasu.
30. Kono mae watashitachi ga oshieta koto ni tsuite inotte itadakemashita ka.
31. Sumimasen, kyōkai e no ikikata ga shirimasen.
32. Iesu Kirisuto no fukuin o o-tsutae suru tame ni, Nihon ni maimashita.
33. Yamada san wa eigo de jōzu desu.
34. Iesu Kirisuto ga genzai no yogensha ni mo hanashite kudasaru to shite imasu.

B. Error Correction

There are nine errors in the dialogue below. On a separate sheet of paper, rewrite the paragraph, correcting all of the errors in it. Check your answers.

Senkyōshi: Hajimemashite Etō Bishoppu. Watashi ga Sapporo kara kita Baba Chōrō to iumasu. Kinō kochira ni tenkin shite kita node aisatsu e ukagai deshita. Dōzo yoroshiku onegai shimasu.

Bishoppu: Sō desu ka, Baba Chōrō wa dendō e dete, dono kurai ni narimasu ka.

Senkyōshi: Sō desu ne, mō ichi nen han ni narimasu.

Bishoppu: Mae no eria wa doko deshita ka.

Senkyōshi: Miyako deshita.

Bishoppu: Dō deshita ka.

Senkyōshi: Subarashii deshita. Moshikashitara kono eria ni owaru kamoshirenai node zehi wādo no mina san to kyōroku shite isshōkenmei hatarakitai o omotte imasu. Nanode sassoku desu ga, wādo ni tsuite sara ni yoku shiru tame ni konshūchū de ichido atte hanashiau koto ga dekimasu ka.

Bishoppu: Wakarimashita. Chōrō tachi mo isogashii to omou node kondo no Nichiyōbi, kyōkai ga hajimaru mae no nijūppun kurai o tsukatte hanashimashō ka.

Senkyōshi: Arigatō gozaimasu, sore dewa Nichiyōbi ni o ai shimashō. Sō desu ne, sore dewa ima watashitachi ni nani ka otetsudai dekiru koto ka arimasen ka.

C. Translation

Translate the following sentences. Write your answers on a separate sheet of paper. Check your answers. Practice using these sentences by saying them with a native speaker. Have the native speaker coach your pronunciation.

1. Grace is like a birthday present. God gives the present, but it is our choice to open the box and use what is inside.
2. Every morning, I start my day with prayer so I can talk to God before I do anything.
3. What do you feel is the most important thing in your life?
4. What is the thing that you spend most of your time on?
5. Everyone can distinguish between good and evil.
6. People who sacrifice their own wants to serve others are the happiest.
7. Going to heaven is for those who gave all they had to God.
8. Baptism is the gate by which we enter the path back to Heavenly Father.
9. God loves all people. He also hears the prayers of every person no matter what religion or belief.
10. Have you never felt stuck in life, like you didn't know what to do?
11. The stake president asked us to give a lesson to the Aaronic Priesthood at the next stake priesthood meeting.
12. When we do things like pray and read the Book of Mormon, we can feel the Spirit.
13. Where do you recommend we go to meet college students?
14. Just like sunlight reaches everywhere, the light of Christ reaches all people.
15. Bishop, who are the brothers who visit Brother Shigematsu?
16. Through the Book of Mormon you can know if Jesus Christ is the Son of God.
17. From here on out, will you help those who are in need of comfort or support?
18. If there was a way to change your life, would you want to do it?
19. Jesus Christ is the only person who can offer true happiness to people.
20. When was the last time you did something for someone that you didn't have to do?

D. Companion Activity (~20 min.)

1. Being able to teach and testify in any setting is crucial to always being effective as a missionary. Turn to page 159 of *Preach My Gospel*. Do the orange box Activity: Companion Study. Practice your message five times using the following locations mixed with the following people:

(1) Riding a train (2) Passing out *eikaiwa* flyers (3) Knocking doors (4) Riding bike to a member's house (5) At a park

(A) High school student	(B) Older business man	(C) Middle-aged mother	(D) College student
(E) Single middle-aged woman	(F) Middle-school student	(G) Family of four	(H) Young business man

After each practice, have the companion who played the potential investigator answer the following questions: (i) Were the parts of the sentences in the correct place? (ii) Was every statement in *masu* or *desu* form? (iii) Were the verbs used accurately? (iv) Were particles used accurately? (v) Did I understand what was shared?

2. Being prepared to answer people's questions using the Book of Mormon will "give authority and validity to your teaching" (*Preach My Gospel*, 180). Turn to page 112 of *Preach My Gospel* and do the fifth bulleted activity under Personal Study. For each passage you find, prepare three sentences to explain the passage. Practice using your sentences and chosen passages by teaching your companion; have your companion play the investigator from which your question came. Have the companion playing the investigator answer the following questions: (i) Were the parts of the sentences in the correct place? (ii) Was every statement in *masu* or *desu* form? (iii) Were the verbs used accurately? (iv) Were particles used accurately? (v) Was my question answered?

E. Native Speaker Activity (~30 min.)

Ask a recent convert to help you practice (*mogi*) introducing the Book of Mormon to people. Practice meeting them in a situation of your choice. For example, you can pretend to meet them walking down the street, sitting next to each other on a train, having knocked on their door, or at a sit-down lesson at a member's home. Ask them for feedback from the perspective of someone who does not know much about Christianity. Find out what aspects of your approach and teaching were effective, and what would be difficult for someone to understand. Get tips, apply them, and practice again. Repeat at least three times, applying their feedback each time. Ask them to correct your grammar (especially sentence structure, use of particles, and *masu* and *desu*). If there were sentences they felt sounded awkward, ask them how they would say it in natural sounding Japanese.

F. Scripture Activity (~25 min.)

"First study the doctrines and the lessons in your native language. That understanding will strengthen your testimony and your capacity to teach and testify convincingly. You can then learn to express the message of the Restoration in your mission language under the guidance of the Spirit" (*Preach My Gospel*, 127).

Read the Book of Mormon Introduction, first in English, then in Japanese. Practice reading aloud. Practice explaining the Book of Mormon to your companion in Japanese, sharing key parts of the Introduction. Read it as it is written, but when explaining passages in your own words after reading them, change *de aru* to *desu* to be more polite. Also practice testifying of specific doctrinal points in the introduction, using the *wa* and *ga*. For example, where the written passage uses *wa*, you may be able to replace it with *ga* to testify of it. Create five sentences total, changing *de aru* to *desu* or changing *wa* to *ga* to explain and/or testify about the doctrine in the Introduction.

Example:

『「モルモン書」は「聖書」と肩を並べる聖典である 。』(モルモン書序文 序文1).
"'Morumon Sho' wa 'Seisho' to kata o naraberu seiten de aru."

Sentence: Morumon Sho wa Seisho no yōni seiten desu. (changing *de aru* to *desu*)

「ジョセフ・スミスはその版を渡され、神の賜物と力によって翻訳した。」(モルモン書 序文 序文 5)
"Josefu Sumisu wa sono han o watasare, Kami no tamamono to chikara ni yotte hon'yaku shita."

Sentence: Josefu Sumisu ga Kamisama no tamamono to chikara ni yotte Morumon Sho o hon'yaku shita to iu koto o shitte imasu.
(changing *wa* to *ga*)

G. Reading Activity (~30 min.)

At the April 2007 General Conference, Elder David A. Bednar of the Quorum of the Twelve gave an address entitled "Ye Must Be Born Again" in which he compared being transformed by the Atonement to a cucumber being made into a pickle. Following are the three basic steps Elder Bednar taught by which a cucumber becomes a pickle. (1) Preparing and cleaning by removing stems and scrubbing off dirt. (2) Immersing and saturating—the cucumber is completely immersed in a special salt brine recipe for an extended period of time. This changes the composition of the cucumber. (3) Sealing—placing cured cucumbers in jars with

boiling brine to remove all purities for extended storage. After explaining the above, Elder Bednar made the analogy below. Read the excerpt and answer the questions that follow. Check your answers.

Kennō o uketa Shu no shimobetachi wa kurikaeshi, hito ga gense ni iru daiichi no mokuteki wa , Iesu Kirisuto no shokuzai o tōshite reiteki ni kaerare, henka suru koto de aru to oshiete kimashita.

Kyūri o pikurusu ni suru ni wa shitagoshirae o shite arau hitsuyō ga aru no to dōyō ni, minasan mo watashi mo, “shinkō no kotoba... yoi oshie no kotoba,” ni yotte junbi sare (1 Temote 4:6), mazu Aron Shinken no kennō ni yotte jikkō sareru gishiki to seiyaku o tōshite araikiyomeraremasu... Tadashii junbi to kiyome wa, futatabi umareru kōtei no saisho no kihonteki na tejun na no desu.

Shiomizu ni hitasare, enbun o tappuri fukunda kyūri ga pikurusu ni henka suru no to onaji yōni, minasan mo watashi mo, Iesu Kirisuto no fukuin o kyūshū suru koto de futatabi umaremasu... Kyūri o pikurusu ni suru ni wa, ittei no jōtai de, keizoku shite, kanzen ni shiomizu ni hitasanakereba narimasen. Sono tame, shio wa chōrijō no hitsuyō na yakuwari o hatashimasu. Shio wa seibun no naka de, seiyaku oyobi seiyaku no tami no ryōhō o arawasu shōchō toshite hinpan ni mochiirarete imasu. Shosite, kyūri ga pikurusu ni henka suru ue de shio ga kakasenai no to dōyō, seiyaku mo watashitachi ga reiteki ni atarashiku umareru ue de kakasenai mono desu... Sukuinushi no fukuin ni kanzen ni hitari, fukuin o jūbun ni kyūshū suru koto wa, futatabi umareru katei ni oite fukaketsu no tejun desu.

Shiozuke ni shita kyūri wa, mekkin shita bin ni tsumete netsushori shimasu. Fujunbutsu o torinozoki, soto kara zakkin ga hairanai yōni bin o mippei suru tame desu. Nettō ni ireru katei ni yori, pikurusu o chōkikan hogo shi, hozon dekiru yōni narimasu. Dōyō ni, minasan mo watashi mo Kohitsuji no chi ni yotte araware, futatabi umare, Merukizedeku Shinken no kennō ni yotte jikkō sareru gishiki o uke, seiyaku o tōtobu toki ni, kiyomerare, kokoro no kiyome o ukemasu... Yakusoku no Seinaru Mi-tama to wa, Seirei ga o-mochi no musubikatame no chikara desu. Hitotsu no gishiki, chikai, arui wa seiyaku ga, Yakusoku no Seinaru Mi-tama ni yotte musubikatamerareru to, chijō ni oite mo ten ni oite mo musubikatameraremasu. Yakusoku no Seinaru Mi-tama ni yoru musubikatame wa, futatabi umareru katei ni okeru saigo no dankai desu.

1. What grammar patterns does Elder Bednar uses in his comparison?
2. In what form(s) do all of Elder Bednar’s sentences end?
3. What are all the specific uses of particles *de* and *ni* in the third paragraph of the excerpt (disregarding adverbs or compound grammar patterns)?
4. Elder Bednar uses the verb *oshieru* and the *na*-adjective *hitsuyō*. In what context are these words used? What does this tell about how to use these words?

H. Writing Activity (~20 min.)

1. Having your testimony in a copy of the Book of Mormon you hand out is one way to “add your living witness of the truthfulness” of the Book of Mormon (*Preach My Gospel*, 130 & 105). In ten sentences, write your testimony on a separate sheet of paper *in kanji* and *kana*. Review your testimony with a native speaker. Seek feedback on your grammar, word-choice, and kanji. Rewrite your testimony according to the feedback you received. Place it in the next Book of Mormon you hand out. Remember to share your testimony of the Book of Mormon with the native speaker who helped you.

2. “You should refer to some part of your area book each day as you update and adjust your plans” (*Preach My Gospel*, 140). With your companion, think of all the people you have taught in the past two weeks. For each person, turn to their progress record in the area book. In *kanji* and *kana*, update their record so Japanese missionaries can use the record too. (You may want to write in pencil or practice what you will write on a separate sheet of paper before recording anything in the area book.

Social Interaction

Purpose

This function will help you use the Japanese language in a more socially appropriate way. Keep in mind that it is possible to say sentences that are grammatically correct, but could still offend someone if the grammar is not appropriate to the social situation; for example, how would you address the Bishop or Stake President? How important is it to use the -*masu* form? The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of social situations in which it is important to show respect using the grammar in this function.

- We came by to visit you. (Humble Verb Form)
- Have you ever been to Church? (Respectful Verb Form)
- We would like to give you this Book of Mormon as a gift. (Verbs of Giving and Receiving)
- Thank you for making time to meet with us, even though you are so busy. (Verbs of Giving and Receiving)
- The Book of Mormon has answers to the questions and concerns you have about your life. (Polite Verb Form - *masu*)
- That is a great question. (Is, am, are - *desu*)

Humble Verb Form

Social Interaction

Introduction

Being humble in speech is a vital aspect of interacting with the Japanese culture. In this lesson, you will not only learn how to transform a verb into its humble form, but you will understand **when it is appropriate to do so**.

Notice (basic humble verb form)

Look at the following example sentences with verbs in their humble forms. How do you change a verb into its humble form? What base is it in? What do you attach to it?

Examples:

Iesu Kirisuto no	mi-na	ni yotte	**o-inori shimasu**,	āmen.
Jesus Christ's	*name (hon.)*	*through*	*pray (humble)*	*amen*

In the name of Jesus Christ, amen.

Jikan o	sukoshi	**o-tori shi**te mo yoroshii desu ka.
time	*a little*	*may we take (humble)*

May we take a little time?

Watashi wa	ōku no	hito ni	kono	fukuin o	**o-tsutae shi**tai	to omoimasu.
I	*many*	*people*	*this*	*gospel*	*want to tell (humble)*	*I think*

I want to tell many people about this gospel.

So, how do you change a verb into its humble form?

11a

Let's Talk About It

To make a verb into its humble form, change the verb to BII, add *o* before it and some form of *suru* after the verb. Here are a few more examples. This form is only used with *godan* and *ichidan* verbs.

Examples:

Kyō,	kyūdōsha o	kyōkai ni	**o-tsure shimasu**.
today	*investigator*	*church*	*bring to (humble)*

We will bring our investigator to church today.

Satō san no	ima no	kimochi o	**o-kiki shi**te mo yoroshii desu ka.
Sato Mr.	*now*	*feeling*	*may we hear (humble)*

May we hear what you are feeling right now (lit. Mr. Sato's now feelings).

Watashitachi ga,	**o-susume shi**te iru no wa...
we	*inviting (humble)* *thing*

What we are inviting (you to do)...

Note: Now that we know how to put a verb in its humble form, let's talk about when to use it. Potentially you could put any verb in a humble form. However, whether you actually use the humble form or not depends on the context. First of all, you only use the humble form when you are talking about yourself or someone you are affiliated with doing some sort of action. Second, you would use it when you are referring to doing some sort of action which will have some sort of positive effect on the person who is listening or who will receive of the action you are doing.

For example, in the last example above, *Watashitachi ga, o-susume shite iru no wa...*, you are inviting someone to do something for their benefit. In the example above that, *Satō san no ima no kimochi o o-kiki shite mo yoroshii desu ka*, by using the humble form with the verb *kiku* (to hear), you are indicating that they (the listener) will benefit somehow by your listening to what their feelings are (perhaps so that you can then confirm their feelings, testify, explain confusing concepts, etc.).

Japanese society and language is often about giving and receiving. As a missionary, you will do things that benefit other people, somewhat raising your status in regards to them. To offset the feeling of your listener that your status is being raised, you simply use the humble form.

11b

Note: There are many words which tend to use different forms than the *o*-BII *suru* form. Here is a chart with a few of those words. Following the chart is a few example sentences using these words.

Exception Humble Words	
ageru "to give" → sashiageru	suru "to do" → itasu
au "to meet" → o-me ni kakaru	miru "to see" → haiken suru / itasu

iku "to go" / kuru "to come" → mairu	morau "to receive" / taberu "to eat" / nomu "to drink" → itadaku
iru "to exist" → oru	shiru "to know" → zonjiru
iu "to say" → mōsu / mōshiageru	

Examples:

Atarashii	dōryō o	tsurete	**mairimashita**.
new	*companion*	*bring to*	*came (humble)*

I (came and) brought my new companion.

Watashi wa	Pītāsen	to **mōshimasu**	ga,	Saeki san wa	irasshaimasu ka.
I	*Petersen*	*am called (humble)*	*however*	*Saeki Mr.*	*is there (hon.)*

This is (Elder) Petersen (I am called), is Mr. Saeki there?

Sore wa	**zonji**te imasu.
that	*know (humble)*

I know that.

Note: As you may have noticed above, *suru* usually changes to *itasu* and *mōshiageru* for its humble form. Nouns that have *suru* attached (e.g., Exception words like *akashi suru*, *benkyō suru*, etc.) usually just have *suru* changed to make it humble. Here are a couple of examples:

Examples:

Seirei o	ataete kudasari,	kansha **itashimasu**.
Holy Ghost	*give*	*grateful (humble)*

"...I thank thee that thou hast given the Holy Ghost" (3 Nephi 19:20).

Kyōkai	made no	ikikata o	*go-setsumei **mōshiagemasu**.
church	*until*	*way to go*	*explain (very humble)*

I will explain how to get to the church.

*Note: Sometimes native speakers add *go-* and *o-* to the beginning of these types of words in their humble form. Listen to native speakers doing this and see if you can discover any trends in attaching these sounds.

Note: As you may have also noticed in the exception verb chart, *iru* changes to *oru* for its humble form. When using the currently verbing form (B*te iru*) you can use oru instead of *iru* to make it more humble. Often, this is combined with the *o*-BII *suru* form as shown in the example sentences below.

Examples:

Kamisama	ni tsuite no	messēji	**o-tsutae shite orimasu**.
God	*about*	*message*	*telling (humble)*

We are telling (sharing) a message about Christ.

Senkyōshi ga	iwareta	yōni,	mainichi	**o-inori shite orimasu**.
Missionaries	*said (hon.)*	*just like*	*everyday*	*praying (humble)*

Just like the missionaries said, I am praying (pray) everyday.

Activities (see answers on pp. 250-251)

Learn on Your Own

A. Conjugate to humble verb form

Conjugate the following verbs to a humble form (use the present-positive *-masu* form unless otherwise indicated).

1.	au	5.	watasu	9	kiku	13.	motsu
2.	inoru	6.	todokeru	10	kaesu	14.	kansha suru
3.	tsureru	7.	susumeru	11.	*mataseru	15.	negau
4.	hanasu	8.	tsutaeru	12.	kariru	16.	shiraseru

*Conjugate to **past**-positive *-masu* form (as that is the most common cultural use of the word)

B. Matching verbs

Number a separate sheet of paper 1 to 14. For each number, write the letter of all corresponding humble verbs, and/or the verb itself. For example, if number one on the list was "to proclaim/say," and k. was "*o-tsutae shimasu*," it would be written: 1. k (o-tsutae shimasu).

Some English verbs may have more than one answer. Write all the letters that apply. Some Japanese verbs may be used more than once. Keep in mind that all the Japanese verbs below are distinct humble verbs, and do not follow the o-BII *suru* pattern above. When you finish, check your answers with the answer key at the back of the book.

1.	eat	a.	mōsu
2.	receive	b.	ukagau
3.	go	c.	o-me ni kakaru
4.	see	d.	moshiageru
5.	exist; be	e.	suru
6.	know	f.	mairu
7.	meet	g.	itasu
8.	come	h.	sashiageru
9.	say	i.	itadaku
10.	do	j.	zonjiru
11.	drink	k.	haiken suru
12.	give	l.	oru
13.	be called (named)		
14.	ask		

Keep in mind that although the verbs above are in BIII form, when used they must always be said in *-masu* form.

C. Replace the word

The sentences below give you examples of contexts in which you can use humble verbs to soften your speech. On a separate sheet of paper, write the sentences below, replacing the underlined verb with its corresponding humble verb. If the verb in the sentence is in B*te*, remember to also conjugate the humble verb to B*te*. If there is more than one way to express the underlined portion humbly, write all of them.

Example: 1. Mina san no gokyoroku o *uketai to omoimasu. > 1. Mina san no gokyōroku o itadakitai to omoimasu.
We would like to receive everyone's cooperation.

In some of the cases below, the form written would be acceptable, but the humble form would be considered more polite.

1. O-namae o kiite imasu ka.
   Do I hear my name [being called]? (Am I hearing my name?)
2. Sumimasen, o-matase shimashita.
   Pardon me, I made you wait.
3. Watashitachi wa o-inori de kansha no kimochi o o-Kamisama ni tsutaemasu.
   We express (say; tell) our feelings of gratitude to God in prayer.
4. Soredewa, raishū no suiyōbi no rokuji ni aimasu.
   So, we'll meet next week Wednesday at six o'clock. (You just made an appointment, and are confirming)
5. Raishū mo kyōkai de machimasu.
   Next week as well we will wait (for you) at the church.
6. Ashita no yoru, kujigoro, denwa shite mo yoroshii desu ka.
   May we call you tomorrow night, around 9 o'clock?
7. Hikkoshite kita bakari de, kono atari no koto wa amari shirimasen ga kūki ga kirei na tokoro ga totemo suki desu.
   I do not really know this area since I just moved here, but the part I really like about it is that the nature is beautiful (lit. "the air is clean")
8. Watashi wa (your last name) to iimasu.
   My name is (your last name). (lit. "I am called, __")
9. Kono inori o Iesu Kirisuto no mi-na ni yotte inorimasu, amen.
   I say this prayer in the name of Jesus Christ, amen.

10. Korera no koto o Iesu Kirisuto no mi-na ni yotte hanashimasu, amen.
I say this prayer in the name of Jesus Christ, amen.

D. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down why it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.
(*Note*: The following errors are based on actual sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. ***O-inorimashita**.
I prayed.
2. Dōzo, ***itadaite** kudasai.
Please, eat.
3. Go-shujin ga ***orimasu** ka.
Is your husband there?
4. Senkyōshi toshite hōshu wa ***itadaite** orimasen.
We do no receive payment.
5. Kono seiku o yonde ***itadakimasu** ka.
Will you read this passage?
6. ... Dendōbu kaichō wa ***irasshaimasen**.
The mission president is not in.
7. Kamisama ni ***o-ukagai shitai** koto ga areba, inoru koto ga dekimasu.
If you have something you want to ask, you can pray.
8. Morumon Sho o yomarete dō omotta ka o o-ukagai shitai node go jitsu ni ***o-renraku shite** mo yoroshii desu ka.
May we contact you later to ask you what you thought when you read the Book of Mormon.
9. Rehai no seishin o motte, seisankai ni shūsseki shite ***moraeru** to ureshii desu.
We would be thrilled if we could have you attend sacrament meeting in a spirit of worship.

E. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Sukoshi jikan o totte kangaete kudasai. Sore kara kotae o o-kiki shimasu.
Please take a minute to think about your response, and then I'll ask for answers.
2. Chiba-ken kara irasshaimashita.
I am from Chiba prefecture. (lit. I come from Chiba prefecture.)
3. Ijō o tsutsushinde go-hōkoku itashimasu.
4. Disutorikuto rīdā no yotei ga wakari shidai, sugu ni o-shirase itashimasu.
5. Sono shitsumon ni, ima o-kotae itashikanemasu node, jikai made matte itadaite mo yoroshii deshō ka.
6. Kono messēji ga shinjitsu de aru ka o shiru tame niwa, inotte Kamisama ni ukagau hitsuyō ga arimasu.
In order to know that this message is true, you must pray and ask God.
7. Sakamoto san wa, senshū genki ga nakatta node, kyō, yōsu o ukagai ni itte mimasen ka.
8. Honda san ni o-me ni kakatta koto ga aru deshō ka.
9. Senshū, seisankai de o-hanashimashita.
10. Kyō wa, baputesuma-kai ga donna tejun de okonawareru ka setsumei itashimasu.
11. Junketsu no rippō ni shitagatte seikatsu shite itadakimasu ka.

F. Scripture Activity

1. (~ 20 min.) Read 3 ニーファイ19:20-23. How does Jesus Christ speak to Heavenly Father when He prays? Write down all the humble verbs He uses. Check your answers in the back. What do you think that says about the Japanese perception of appropriate prayer language? Make a goal to use the humble form in all your prayers for a set amount of time (today, this week, etc.).

2. (~ 7 min.) Read Alma 18:17 in English. What is Ammon's attitude towards the King? Now read アルマ 18:17 in Japanese. Write down the verb he uses when speaking to the King. What can you learn from Ammon about how to treat and speak to those among whom you are serving a mission? How can you apply his example of speech in your daily interactions with people on our mission? Make a goal for the day or week, write it down, and evaluate yourself at the end of the time frame.

G. *Gospel Principles* Activity (~ 5 min.)

Read the note to the teacher on the bottom of page 10 in 福音の原則. (1) What does it suggest to say when teaching a class? (2) What form does it have in the example sentence for the teacher to say to the class? Check the answers for 1 and 2 in the back. Why might it be important for the person teaching to use humble form? Although this manual refers to classroom teachers, how might this principle apply to you as missionaries?

Learn with Your Companion

H. Flashcards (~ 10 min.)

The table below contains set cultural phrases that use humble verbs. Study and memorize the phrases, as well as develop a basic understanding of what each phrase means and/or when to use it. You may consider making flashcards. Have you companion drill you using the list below or flashcards, if you decided to make them.*

	Phrase	General Meaning & Some contexts in which to use it
1.	O-matase shimashita or O-matase itashimashita	*General Meaning*: *Context*: When you meet someone and they have been waiting (as a missionary you will hopefully always be prompt, and will only need to use this when the person you are meeting was very early)
2.	O-jama shimasu or O-jama itashimasu	*Context*: When you enter a room or house
3.	O-negai shimasu	*General Meaning*: *Context*:
4.	O-ai dekite kōei desu or O-me ni kakarete kōei desu	*General Meaning*: It was a pleasure to have met you. *Context*: When parting after having met a person for the first time
5.	Saki ni itadaite imasu	*General Meaning*: I am humbly partaking (eating) first *Context*: For example, if you are at a ward party and have started eating. When someone else comes to sit at the table, you would say this.
6.	Otearai o o-kari shite mo yoroshii desu ka.	*General Meaning*: May I use you restroom? (*lit. 'May i borrow your restroom?'*) *Context*: When visiting someone's home, and you need to use the restroom.
7.	Yoroshiku o-negai shimasu or Yoroshiku o-negai itashimasu	*General Meaning*: *Context*: Meeting someone for the first time
8.	Shitsurei shimasu/ Shitsurei shimashita or Shitsurei itashimasu/ Shitsurei itashimashita	*General Meaning*: *Context*:
9.	Chōdai itashimasu	*General Meaning*: *Context*:

Note: Some general meanings and contexts are not included here. You will complete the chart in activity K with a native speaker.

I. Role Play (~ 20 min.)

With your companion, enact each of the contexts mentioned in the table in Activity H. Say the appropriate humble phrase. Feel free to keep each scene very brief and simple, or decide with your companion to use your creativity and expand on the dialogue. Check the table after each scenario to make sure you used the correct phrase/form. Correct each other as necessary.

Learn with a Native Speaker

J. Part I: Preparation. (~ 30 min. prep time, 20 min. with native speaker)

Think of one of your investigators. Think of 5 to 10 sentences and/or questions you would like to be able to express to them to get to know them better, to help address a concern they have, to teach a principle, to express your appreciation for them, or to share a relevant personal experience, etc. Write each sentence out in two ways: (1) basic form, and (2) humble form. If you can think of multiple ways to express it in humble form, write all of them out.

Part II: Practice and Learning. Ask a native Japanese speaker who is a church member in their 30's or older to listen as you share the sentences you have created and to give you feedback. Ask them (1) if the sentences are correct and sound natural; (2) if there are multiple humble forms of one sentence, ask them which one sounds the best to them; and (3) read the sentence in non-humble form, and then in humble form. Ask them how an investigator might feel if spoken to in the first way, then in the humble way. Ask them how they think an investigator might feel differently towards missionaries based on whether or not the missionaries spoke to them in the humble form. Ask them for any suggestions they might have in your use of the humble form (when to use it, what mistakes people often make, etc.).

K. Deepening Cultural Understanding (~ 15 min.)

Ask a native speaker the meanings of the humble phrases missing definitions in the table in activity H. Ask the native speaker when people use those phrases.

Honorific (Respectful) Verb Form

Social Interaction

Introduction

In the Japanese language this particular grammar principle is known as "*sonkeigo*" This literally means, "respectful language". It stems from a larger language classification known as "*keigo*" ("language of respect"). In this lesson, you will learn two different respectful language verb forms. Using these forms enables you to show respect either to someone ***with*** whom you are speaking or someone ***about*** whom you are speaking. **You never use these forms while talking about yourself**.

Notice (basic honorific verb form)

Look at the example sentences below. How do you put a verb in its honorific verb form?

Examples:

Izen	senkyōshi ni	**o-ai ni natta**	koto ga	arimasu	ka.
before	*missionaries*	*met (honorific)*		*have you ever*	

Have you ever met the missionaries before?

Iesu Kirisuto wa	hitobito ni	fukuin o	**o-oshie ni narimashita**.	
Jesus Christ	*people to*	*gospel*	*taught (honorific)*	

Jesus Christ taught the gospel to the people.

Kamisama wa	Josefu Sumisu	ni	kono	imashime o	**o-atae ni narimashita**.	
God	*Joseph Smith*	*to*	*this*	*commandment*	*gave (honorific)*	

God gave this commandment to Joseph Smith.

So, how do you put verbs into their honorific form? What base is the verb in? What do you attach to it?

Let's Talk About It

12a

To make a verb, honorific, change it to BII. Then place *o* in front of the BII verb and *ni naru* after the verb.

Examples:

Iesu Kirisuto mo	baputesuma o	**o-uke ni narimashita**.		
Jesus Christ also	*baptism*	*received (honorific)*		

Jesus Christ was also baptized.

Kamisama wa	watashitachi no	shinkō o	**o-tameshi ni narimasu**.	
God	*our*	*faith*	*test (honorific)*	

God tests our faith.

Matsujitsu Seito Iesu Kirisuto Kyōkai	ni tsuite	**o-kiki ni natta**	koto ga	arimasu ka.
Church of Jesus Christ of Latter-day Saints	*about*	*heard (honorific)*		*have you ever*

Have you ever heard of (about) the Church of Jesus Christ of Latter-day Saints?

12b

Note: This form shows respect **to the subject of the sentence**. Thus, as in the second example above (*Kamisama wa watashitachi no shinkō o o-tameshi ni narimasu*), by using the *o*-BII *ni naru* form you are showing respect to God (because He is on a superior level). However, the subject of the sentence may also be the person with whom you are speaking. In the third example above (*Matsujitsu Seito Iesu Kirisuto Kyōkai ni tsuite o-kiki ni natta koto ga arimasu ka*), the speaker is showing respect to the subject of the sentence, who also happens to be the person with whom you are speaking.

In order to show politeness to the listener as well, use the *masu* form of *naru* (i.e., *o-tameshi ni* ***narimasu***).

In short, *o*-BII *ni naru* shows ***respect*** to the subject of the sentence, which may also be the listener. However, *masu* form shows ***politeness*** to just the listener in the conversation. It is imperative that you use *masu* as a representative of Christ.

Note: There are a few words that typically do not use the *o*-BII *ni naru* form. These words have their own honorific words which are used instead. The chart below has a few examples. Below the chart are some examples sentences.

Exception Honorific Words	
aru "to exist" → gozaru*	miru "to see" → go-ran ni naru
de aru/desu "is, am, are" → de gozaru*	shinu "to die" → o-nakunari ni naru
iru "to exist" / iku "to go" / kuru "to come" → irassharu*	shiru "to know" → go-zonji desu/da/dearu
oru "to exist" (humble form) → orareru	suru "to do" → nasaru*

iru "to exist" / iku "to go" / kuru "to come" → o-ide ni naru	taberu "to eat" → meshiagaru
iu "to say" → ossharu*	kureru "someone kindly gives (to me)" → kudasaru

Note: The following verbs conjugate differently into *masu* form than other verbs. They are as follows: *gozaimasu, de gozaimasu, irasshaimasu, osshaimasu, nasaimasu,* and *kudadaimasu*. Notice there is no "r" sound in the *masu* form (i.e., it would be incorrect to say *gozarimasu*).

Examples:

Taniguchi san ga	**osshatta**	yōni,	jinsei niwa	mokuteki ga	arimasu.
Taniguchi Ms.	*said (honorific)*	*just like*	*life*	*purpose*	*has*

Just like you (Ms. Taniguchi) said, life does have a purpose.

Kyōkai ni	**irasshatta**	toki ni,	nani ga	inshōteki	deshita ka.
church	*came (honorific)*	*when*	*what*	*impressive*	*was*

What (was impressive) impressed you when you came to church?

Kamisama wa	watashitachi no	omoi o	subete	**go-zonji** desu.
God	*our*	*thoughts*	*all*	*knows (honorific)*

God knows (all) our thoughts.

Note: As you may have noticed, *suru* has its own honorific verb: *nasaru*. (Thus you would never say *o-shi ni naru*.) In words like *benkyō suru* (to study) and *akashi suru* (to testify), where the verb is formed by adding *suru* to a noun, you would simply replace *suru* with *nasaru* (i.e., *benkyō nasaru* and *akashi nasaru).* Sometimes, *o-* and *go-* is added before the verb. The *o-* prefix is used in front of words of Japanese origin (*wago*) and the *go-* prefix is used in front of words of Chinese origin (*kango*).

Note: As you see above, *iru* changes to the honorific form *irassharu*. This is also the case when you change a verb into its "Currently Verbing" form. (See the "Currently Verbing – B*te iru*" lesson for more details.)

Examples:

Iesu Kirisuto o	shinji**te irasshaimasu** ka.	
Jesus Christ	*believe (honorific)*	

Do you believe in Jesus Christ?

Ima	Josefu Sumisu no	keiken o	kiite,	dō	kanji**te irasshaimasu** ka.
now	*Joseph Smith's*	*experience*	*listen*	*how*	*feeling (honorific)*

As you listened to Joseph Smith's experience just now, how do you feel?

Note: *Orareru* (the honorific form of *oru*) is interchangeable with *irassaharu* in the sentences above. It is also generally interchangeable with *irassharu* in other scenarios as well.

Notice (another honorific form)

Here is another way to put verbs into their honorific forms (you will learn the differences between the two forms later). Look at the examples below. How do you change verbs into their honorific form using this pattern?

Examples:

Kamisama wa	watashitachi no	shiawase	no tame ni,	imashime o	atae**raremashita**.
God	*our*	*happiness*	*for*	*commandments*	*gave (honorific)*

God gave commandments for our happiness.

Iesu Kirisuto wa	kyōkai o	setsuritsu **saremashita**.
Jesus Christ	*church*	*established (honorific)*

Jesus Christ established the (His) church.

Hotta san ga	**iwareta**	yōni	Kamisama ga	irasshaimasu.
Hotta Mr.	*said (honorific)*	*just like*	*God*	*exists*

Just like you (Mr. Hotta) said, God does exist.

How do you change verbs into this honorific form? What base is the verb in? What do you attach to it?

Let's Talk About It

Another way to change verbs into their honorific form is to change the verb into BI and add *-reru* for *godan* verbs or *-rareru* for *ichidan* verbs. For the exception verbs *suru* changes to *sareru* and *kuru* changes to *korareru*.

Examples:

Bishoppu ga	Seisankai de	hana**saremashita**.
bishop	*Sacrament meeting*	*spoke (honorific)*

The Bishop spoke in Sacrament Meeting.

Dōseki *(member) present*	toshite *as*	Toma Shimai ga *Toma Sister*	**koraremashita**. *came (honorific)*
Sister Toma came as our member present.			
Sukuinushi wa *Savior*	mugen no *infinite*	aganai no *atonement*	gisei o *sacrifice*	sasage**raremashita**. *gave (honorific)*
"The Savior made an infinite atoning sacrifice..." ("Preach My Gospel," 34)				

Note: The ending *rareru*, appears similar to both passives and "able to" forms (See the "Passives – *rareru/reru*" and "Can, able to do – *dekiru, rareru* & *eru*" lessons for more information). Notice the contexts and the particles used in "able to," passive, and honorific sentences. This will help you learn the difference between these grammar forms.

Note: What is the difference between *o*-BII *ni naru* and the *-rareru* form? It is important to remember that in general, longer words and terms tend to be politer in Japanese. This since *o*-BII *ni naru* is slightly longer than *-rareru* form, it is slightly more polite. This being said, both are very polite and seem to be virtually interchangeable with native speakers. Sometimes *o*-BII *ni naru*, is preferred because it can avoid some confusion that *-rareru* can cause because of how similar it is to both passive and able to form, even amongst native speakers.

Activities (see answers on pp. 251-252)

Learn on Your Own

A. Scaffolding Activity

Convert the different verbs below into their honorific counterparts. Check your answers.

	o-BII ni naru		**rareru/BI + reru**
ex.	omou = o-omoi ni naru	ex.	omou = omo**wareru**

o-BII ni naru						**rareru/BI + reru**					
1.	au	5.	yomu	9.	shirusu	1.	iu	5.	yomu	9.	arawasu
2.	matsu	6.	shinu	10.	taberu	2.	motsu	6.	shinu	10.	kotaeru
3.	tsukuru	7.	isogu	11.	dekiru	3.	tsukuru	7.	sosogu	11.	akiru
4.	yobu	8.	kiku	12.	suru	4.	korobu	8.	kaku	12.	suru
				13.	kuru					13.	kuru

B. Fill in the Blank

From the choices provided, choose the person who is being spoken of in each of the sentences below and write them on a separate sheet of paper.

Kamisama Iesu Kirisuto Mission President Funai san (investigator)

1. Sō desu ne, hontō ni kono Morumon Sho o tōshite, ima __ no motte orareru gimon nado no kotae o ukeru koto ga dekiru to yakusoku shitai to omoimasu.
2. __ to __ga, Josefu Sumisu no ue, kūchū ni tatte orareta.
3. Hachigatsu jūni nichi no Dōyōbi ni watashitachi wa baputesumakai o hiraku koto ga dekimasu. Soshite, sono toki ni, __wa baputesuma o o-uke ni narimasu ka.
4. Sō desu ne. Saki hodo, __ ga Kamisama ga irassharu nowa shinjite iru to iimashita ga, dono yōna keiken kara sono "Kamisama wa iru" to kanjiru yōni natta no desu ka.
5. __ wa, hontō ni, __ ga Kamisama no On-ko de arareru to shinjite irasshaimasu ka.
6. __ wa, watashitachi ga, Kamisama no mi-moto ni kaeru koto ga dekiru yōni suru tame ni, sono, Iesu Kirisuto o okuraremashita.
7. __ wa watashitachi ga mi-moto ni modotte kuru koto o nozonde irasshaimasu.
8. ... Suru to __ wa kō o-kotae ni narimashita. "Kite go-ran nasai. Sō shitara wakaru darō." Yokujitsu __wa, mō hitori no deshi ni deai, kare nimo, "watashi ni shitagatte kinasai" to iu kantan na kotoba o o-kake ni narimashita.

9. __ wa toki no chūkan ni chijō ni korare, watashitachi no tsumi o aganatte kudasaimashita.
10. __ wa watashitachi no kangae omo go-zonji desu.

C. Replace the Word

In the following sentences, replace the underlined words with the honoriffc form.

1. Iesu wa itta, "kokoro o tskushi, seishin o tsukushi, omoi o tsukushite, Shu naru anata no Kami o ai se yo" (わたしの福音を述べ伝えなさい, p. 117)
2. Kamisama wa yogensha o ataemashita.
3. Seirei wa anata ga Shu no shimobe de aru koto o akashi suru koto ga dekiru.
4. Iesu wa kiseki o okonai, fukuin o ohiemashita (わたしの福音を述べ伝えなさい, p. 7).
5. Kono Aganai niwa, Iesu Kirisuto no jūjika deno kurushimi to shi dake denaku, Gessemane no Sono de Shu ga uketa kurushimi ga fukumarete imasu (わたしの福音を述べ伝えなさい, p. 32).
6. Kamisama ga watashitachi eno ai o shimesu hitotsu no taisetsu na hōhō wa, yogensha o mesu koto desu (わたしの福音を述べ伝えなさい, p. 32).
7. Kamisama wa ... Iesu Kirisuto no fukuin o kaifuku shi, futatabi oshieru tame ni, yogensha ni shinken no kennō o sazuketa no desu (わたしの福音を述べ伝えなさい, p. 33).
8. Kamisama wa Adamu ni, Iesu Kirisuto no fukuin o oshie, shinken no kennō o ataemashita (わたしの福音を述べ伝えなさい, p. 33).
9. Iesu Kirisuto ga umareru sūhyakunen mae ni, hitobito wa futatabi haikyō ni ochiirimashita (わたしの福音を述べ伝えなさい, p. 34).
10. Kamisama wa Adamu, Noa, Aburahamu, Mōse, sono hoka no yogensha ni shita yōni, Josefu Sumisu o yogensha to shite meshi, kanzen na fukuin o chijō ni kaifuku shita (わたしの福音を述べ伝えなさい, p. 33).

D. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down why it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book. (Note: The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says).

1. Kamisama wa watashitachi ni shukufuku o ***ataererarerimasu.**
2. Kamisma wa Josefu Sumisu ni ***o-manabi shimashita.**
   God taught Joseph Smith.
3. Iesu Kirisuto no mi-na ni yotte ***o-inori shimasu**.
4. Iesu Kirisuto wa watashi o ***o-tasukeru** ni narimashita.
5. Kamisama wa watashitachi o ***o-ai suru ni narimashita**.
6. Iesu Kirisuto wa chijō ni ***koremashita**.
7. Kamisama wa watashitachi ***ni ai shite imasu**.
8. Iesu Kirisuto wa kono chijō ni ***o-ki shimashita**.

E. Error Correction

Each sentence is either correct or has one error. Write down on a separate piece of paper or say the correct for to your companion and check your answers with those in the answer key. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Kamisama wa Josefu Sumisu no shitsumon o kikararemashita.
   God answered Joseph Smith's question.
2. Kamisama wa subete no hitobito ni ki o kakete imasu**.**
   God cares about (is concerned about) all people.
3. Itsumo zontaikai no toki wa dendōbukaichō ga kiraremasu.
   The mission president always comes at the time of Zone Conferences.
4. Iesu Kirisuto wa aganawareimashita.
   Jesus Christ atoned.
5. Doko ni kiraremasu ka.
   Where are you going?

F. Audio Activity

1. Listen to “An Invitation to be Baptized“ in the Japanese TALL 4.1 "The Commandments: Preparing for Baptism and Confirmation" section. As you do so, listen for the way in which Elder Eto asks Funai san to be baptized.

2. As inspired use this grammar in at least two sentences today.

3. Think of the investigators you currently teach. Write at least two sentences and plan to share them with your investigators today. Have a native speaker review them, if possible

4. Choose a Japanese TALL 4.1 audio clip that relates to something that you will teach today.

5. Again look for two different ways in which the grammar is used, write them down, and then try to create similar sentences using the grammar that you will use throughout the day. Remember to ask a native speaker for feedback, if possible.

G. Scripture Activity

Read about Nephi's vision in 二ファイ第一書 **1:11 (1 Nephi 1:11)**.

1. Write down at least one way:

a. Nephi speaks about the Spirit	b. Nephi speaks to the Spirit	c. The Spirit speaks to Nephi
d. Nephi speaks about the angel	e. Nephi speaks to the angel	f. The angels speaks to Nephi

2. Formulate reasons why Nephi, The Spirit, and the angel speak to each other in the manner that they do based upon your understanding of this lesson. Check your answers.
3. Now do the same thing for the following interactions between:

   a. King Lamoni's Father's Prayer to God (Aruma Sho 22:17-18)

   b. The Savior's Prayer to God: (Dai San Nīfai 19)

4. Look for the language the Savior uses in speaking with God and the language that is used to talk about the Savior.

5. Based upon what you noticed from the way respectful language is used, write a goal of how many times you will use respectful language today and with whom. Have a native speaker give you feedback, if possible.

H. *Missionary Vocabulary and Phrases* Activity

1. Use the *Missionary Vocabulary and Phrases: Japanese* (MVP: J) booklet to look up words you would use to teach a short lesson for Baptism and Confirmation (see below). Write a short lesson that you could present to someone today by using this grammar and the vocabulary you chose from the *Missionary Vocabulary and Phrases: Japanese* booklet.

   a. **Baptism and Confirmation** ***MVP: J* booklet p. 48**

2. Now compare your sentences to those created by native speakers in the back of this book.

3. Are there similarities? If yes, then try to use this grammar in at least two ways today in this same manner. Remember practice makes permanent, so perfect practice will really help your language abilities improve.

4. Were there any differences? If so, think what you need to do to make your sentences correct and then rewrite them in the correct way. Use this grammar at least two times today.

5. Now think about the people you will teach today. Choose a principle that you need to teach them. Incorporate *Preach My Gospel*, the scriptures, and *Missionary Vocabulary and Phrases: Japanese* into using this grammar to help you create a lesson plan for teaching.

Learn with Your Companion

"Teach each other the grammar and vocabulary you have learned. Practice teaching in the mission language. Practice using the language to communicate in common missionary situations." (*Preach My Gospel*, 132)

I. Turn to the "Companion Study" portion on p. 194 of *Preach My Gospel*.

a. Do the activity under the first bullet point: "Review your lesson plan from a recent lesson ..." follow the directions in the activity, except also include ways in which you use respectful language in asking questions.

b. Incorporate *sonkeigo* (respectful language).

c. Practice asking these questions and answering these questions like an investigator, as directed. Give appropriate feedback.

d. * Be sure to use *masu* to show politeness to those with whom you are speaking.

Learn with a Native Speaker

"There is no substitute for speaking with native speakers of the language." (*Preach My Gospel*, 129)

J. Schedule an appointment to meet with members of your ward. This will be an ideal opportunity to first "work with members ... to find people to teach" (*Preach My Gospel*, 160) and also possibly share the short lesson you created above using respectful language.

a. Ask if you may share your short lesson and then elicit feedback concerning your use of respectful language.

b. Then, as directed by the Spirit, share a meaningful message with your companion to encourage members to assist you in finding people to teach. Remember to continue to use respectful language as you teach the full lesson.

Learn with Your District

Turn to *Preach My Gospel* p. 194 and look under the first bullet point in the "District Meeting and Zone Conferences" section which begins with: . "Invite members or current investigators ... "

K. Choose "using respectful language" as the skill you will have the missionaries focus on. After having the missionaries finish teaching using the skill of respectful language, elicit feedback from native speakers and set goals to improve, if possible. Here are some possible questions to ask native speakers for feedback:

a. Are there times when I shouldn't use *sonkeigo*?

b. Are there people with whom we are speaking where we must use *sonkeigo*? Are there people with whom we are speaking where we should not use *sonkeigo*?

c. When people use *sonkeigo* with you, how does that make you feel as the listener?

Verbs of Giving and Receiving

Introduction

Japanese is significantly more complex than English in its expression of the actions "to give" and "to receive." Different words are used to express "giving" and "receiving" depending on the relationship between the giver and receiver and how the object given was obtained (i.e., did the receiver ask for it or did the giver simply give it?). This lesson will introduce you to the basic principles of Japanese verbs of giving and receiving.

Notice (the difference between *ageru*, *kudasaru*, and *itadaku*)

13a

Ageru and *kudasaru* both mean **to give** and *itadaku* means **to receive**. Look at the following examples below. Who are the various givers and receivers when using *ageru*, *kudasaru*, and *itadaku*? How are they related to the speaker? What particles are used to indicate the giver and receiver for each of the verbs?

Examples:

Kōhī no	kawari ni	kokoa o	**agemashita**.			
coffee	*instead of*	*hot chocolate*	*we gave*			
We gave him hot chocolate instead of coffee.						
Takahashi san ni	ressun 1 no	panfuretto o	**agetara**	dō deshō?		
Mr. Takahashi	*Lesson 1*	*pamphlet*	*if we gave*	*how is*		
What if we were to give Mr. Takahashi a pamphlet for lesson 1?						
Watashitachi ga	imashime o	mamoru	toki ni,	Kamisama wa	tasuke o	**kudasaimasu**.
we	*commandments*	*keep*	*when*	*God*	*help*	*gives us*
God gives us help when we keep the commandments.						
Watashitachi ga	inorimotomeru	toki ni,	Kamisama ga	Seirei o	**kudasaru**	to shitte imasu.
we	*seek in prayer*	*when*	*God*	*Holy Ghost*	*gives us*	*I know*
I know that God gives us the Holy Ghost, when we seek (Him) in prayer.						
Ōku no	shukufuku o	**itadaite iru** koto ni	kansha shite imasu.			
many	*blessings*	*receive*	*am grateful*			
We are grateful for the many blessings we receive (are receiving).						
Yogensha kara	shakkin	ni kanshite no	kankoku o	**itadakimashita**.		
prophets from	*debt*	*regarding*	*counsel*	*received*		
We received counsel from the prophets regarding debt.						

Were you able to come up with a few ideas of the kinds of givers and receivers that correlate with each verb? How did they relate to the speaker? What particles were used to indicate givers and receivers?

Let's Talk About It

13b

Let's look at each word, one at a time. *Ageru* means **to give**. However, this refers to the speaker (or someone who is close to the speaker, e.g., your companion or family) giving something to someone else. Thus **when someone is giving something to you** (or someone close to you), **you cannot use this form**. It simply does not make sense in Japanese because using *ageru* indicates a particular direction in which something is being given: **from you to someone else**.

Ageru is also used when someone is giving something to someone else in third person (see the second example below). The giver is marked by particle *wa* or *ga* and the receiver is marked by particle *ni*. Below are a few examples of the third-person usage of *ageru*:

Examples:

Eikaiwa ni	kite iru	kodomotachi ni	kyandī o	**agemashita**.		
English class	*came*	*children to*	*candy*	*I gave*		
I gave candy to the children who came to English class.						
Senshū,	Kawamoto Shimai wa	hitori no	tomodachi no	riferō o	Chōrōtachi ni	**agemashita**.
last week	*Sister Kawamoto*	*one person*	*friend's*	*referral*	*Elders*	*(she) gave*
Last week, Sister Kawamoto gave the Elders a referral for one of her friends.						

13c

Kudasaru, on the other hand, is used to indicate **someone giving something to you** (or someone you are close to). Thus, *kudasaru* **cannot** be used to indicate that you yourself (or someone close to you) gave something to someone else. Again, by using *kudasaru*, you are indicating a certain direction in which something is being given: **someone else to you**. Like *ageru*, the giver is marked by particle *wa* or *ga* and the receiver is usually marked by the particle *ni*. Below are some examples:

Examples:

Mata	o-denwa o	**kudasareba**,	totemo	tasukarimasu.
again	*phone call*	*if you gave us*	*really*	*help*

It would really help if you gave us a call again.

Kinō,	dendōbu kaichō wa	watashi ni	takusan no	kankoku o	**kudasaimashita***
yesterday	*mission president*	*I*	*a lot*	*counsel*	*gave me*

Yesterday, the mission president gave me a lot of (good) counsel.

**Note:* The* masu *form of* kudasaru *is* kudasaimasu.

Finally, *itadaku* means **to receive**. The receiver is usually you (or someone close to you) and the giver is usually someone else. In other words, *itadaku* cannot be used to say, "Mr. Tanigawa received a copy of the Book of Mormon from me." Instead you would say, "I gave Mr. Tanigawa a copy of the Book of Mormon," using *ageru*. By using the word *itadaku*, you automatically indicate that **you are the receiver** and **someone else other than you is the giver.** The receiver is marked by particle *wa* or *ga* and the giver is marked by either particle *ni* or *kara*.

Examples:

Daijōbu	desu yo.	Mō	jūbun ni	**itadakimashita**
OK	*is*	*already*	*enough*	*received*

It's OK (I'm good). I have already had (received) enough.

Mukashi,	senkyōshi ni	Morumon Sho o	**itadaita**	koto ga arimasu
a long time ago	*missionaries*	*Mormon Book*	*received*	*have before*

I had received a (copy of) the Book of Mormon from the missionaries a long time ago.

Note: When the giver or receiver is obvious, it is often omitted.

Note: At the beginning og a meal, you may notice a native speaker say, "*Itadakimasu!*" This is traditionally said before you start to eat and can be roughly translated as "I will humbly partake."

Note: Along with *ageru*, *kudasaru*, and *itadaku*, there are four other words (*sashiageru, yaru, kureru, morau*) used for giving and receiving. *Ageru* is used when you are giving something to someone of **equal status** to you (your companion). *Sashiageru* is used when you are giving something to someone of **higher status** than you (a person you just met, the mission president). *Yaru* is used with those of **lower status** (children, animals, etc.).

Kudasaru is used when those of **higher status** (Jesus Christ, the prophet, your investigator, etc.) give to you, and *kureru* is used with those of **equal** or **lower status**. *Itadaku* is used when receiving something from someone of a **higher status**, whereas *morau* is used when receiving something from someone of **equal or lower status**. Here are a few examples using all four of the new words discussed.

Examples:

Kono	Morumon Sho o	**sashiagemasu**.
this	*Mormon Book*	*(humbly) give*

We will give you this (copy of the) Book of Mormon.

Koen de	koi ni	esa o	**yarimashita**.
park at	*carp*	*food*	*gave*

We gave food to the carp at the park.

Kyō,	kaiin ga	shokuji o	**kuremashita**.
today	*members*	*food*	*gave us*

Today, members gave us food.

Kazoku	kara	tegami o	**moraimashita**.
family	*from*	*letter*	*received*

I received a letter from my family.

Notice (expressing giving and receiving of actions)

Now that you have a basic understanding of the differences between *ageru*, *kudasaru*, and *itadaku*, we will discuss how these verbs connect with other verbs. Look at the following examples. How do you attach *ageru*, *kudasaru*, and *itadaku* to other verbs? What is the difference in meaning between *ageru*, *kudasaru*, and *itadaku* when attached to various verbs?

Examples:

Anatagata o	yasumase**te ageyō**.
you	*give you rest*

"I will give you rest" (Matthew 11:28)

Tatsuda san ni	nani ka	shi**te agerareru**	koto wa	arimasu ka.	
Ms. Tatsuda	*something*	*can do for her*	*thing*	*is there*	
Is there something we can do for Ms. Tatsuda?					
Kamisama wa	watashitachi	no tame ni	Sukui no Keikaku o	yōi shi**te kudasaimashita**.	
God	*us*	*for*	*Plan of Salvation*	*(kindly) prepared*	
God (kindly) prepared the Plan of Salvation for us.					
Furukawa san ga	shōjiki na	kimochi de	hanashi**te kudasaimashita**.		
Mr. Furukawa	*honest*	*feelings*	*(kindly) spoke / shared*		
Mr. Furukawa (kindly) shared his honest feelings (with us).					
Kyō wa,	Tanimura Kyōdai ni	ressun ni	sanka shi**te itadakimashita**.		
today	*Brother Tanimura*	*lesson*	*had him participate*		
Today, we had Brother Tanimura participate in the lesson.					
Ono Kyōdai ni	Saito san no	ie	made	okutte **itadakimashita**.	
Brother Ono	*Mr. Saito's*	*house*	*up to*	*we had him send*	
We had Brother Ono send us (take us) up to Mr. Saito's house.					

How do you attach *ageru*, *kudasaru*, and *itadaku* to verbs? What are some differences in meaning that you noticed?

Let's Talk About It

To attach *ageru*, *kudasaru*, or *itadaku* to another verb, put that verb in B*te* with *ageru*, *kudasaru*, or *itadaku* immediately after.

B*te ageru* means **you are doing something for someone else** (or "you are giving of your verbing to someone else"). The same principles of who the giver is and who the receiver is apply here as with *ageru* by itself: **you are the giver and someone else is the receiver**. Again, the giver is marked by either particle *wa* or *ga* and the receiver is marked by particle *ni*.

Examples:

Watashi ga	tabe**te ageru** yo.					
I	*eat for you*					
I will eat it for you!						
Kodomotachi nimo	onaji	yōni,	aijō o	sosoi**de agetai** desu.		
children	*to also*	*same*	*like*	*love / affection*	*want to give (for their sake)*	
I want to give my children the same kind of affection (for their sake).						

B*te kudasaru* indicates that **someone did something for you** (or "someone is giving of their verbing to you"). Since *kudasaru* is more formal than *kureru*, B*te kudasaru* is sometimes translated as "to kindly (verb)." Remember, like *kudasaru*, with B*te kudasaru*, **someone else is the giver and you are the receiver**. Again, the giver is marked by particle *wa* or *ga*, and the receiver is marked by particle *ni*.

Examples:

Seirei wa	watashitachi no	ayumu beki	hōkō o	oshie**te kudasaimasu**.		
Holy Ghost	*our*	*should walk*	*direction*	*(kindly) teaches*		
The Holy Ghost (kindly) teaches us the direction we should walk.						
Yogensha wa	watashitachi ni	sentaku no	jiyū no	taisetsusa	ni tsuite	oshie**te kudasaimashita**.
prophet	*us*	*choice*	*freedom*	*importance*	*about*	*(kindly) taught*
The prophet (kindly) taught us about the importance of freedom of choice (agency).						

B*te itadaku* refers to **you receiving of someone doing something for you** (or "you receiving of someone's verbing for you"). It is often translated as "*I had* (someone) (verb) for me" or "*I got* (someone) to (verb) for me." For example, you could use this form to say "*I had* Sister Sugiura testify about Christ in the lesson" or "*I had* the Bishop send us a new list of less-actives." Like *itadaku*, with B*te itadaku*, **the receiver is you** and **the giver is someone else** marked by either particle *ni* or *kara*. Again, the receiver is marked by particle *wa* or *ga* and the giver is marked by either particle *ni* or *kara*.

Examples:

Shu ni	jibun no	kokoro o	kae**te itadakeru**	yōni	inorimashita.	
Lord	*one's own*	*heart*	*have Him change*	*so that*	*prayed*	
I prayed so that I could have the Lord change my heart.						
Shimaitachi	kara	dono yōni	kenkin o	osameru ka	ni tsuite	oshie**te itadakimashita**.
sisters	*from*	*how*	*donation*	*pay*	*about*	*I had them teach*
I had the sisters teach me how to pay donations.						

Note: Although we will not go into any more detail in this lesson, *sashiageru, kureru, morau,* and *yaru* can also be added to the B*te* form of a verb to indicate giving and receiving of actions.

Note: The concepts of B*te ageru*, B*te kudasaru*, and B*te itadaku*, etc. are quite different than their English counterparts, so it will probably take time to fully understand them. When attached to other verbs, each of the verbs of giving and receiving gives a feeling that some sort of "favor" is being carried out. For example, the first B*te ageru* example above (*Watashi ga tabete ageru yo*) indicates that **you** will eat something **as a favor** for someone else. *Seirei wa watashitachi no ayumu beki hōkō o oshiete kudasaimasu* (the first B*te kudasaru* example above), can be interpreted to mean, "The Holy Ghost teaches us as a favor." Finally, the first example of Bte *itadaku* (*Shu ni jibun no kokoro o kaete itadakeru yōni inorimashita*) can be interpreted as, "The Lord will change our hearts as a favor for us."

Attention: Native speakers will often avoid using B*te ageru* and even *Bte sashiageru* when talking to someone of a higher status. This is because when you give of some action to a superior, you are implying that the superior is helpless in the situation without your assistance. In Japanese society, this is rude. Instead, a native speaker would use *~sasete itadaku*. This combines the causative form with B*te itadaku*. *~sasete itadaku* literally translated means, "I will partake of you allowing me to (verb)." Whereas both B*te ageru* and B*te sashiageru* imply that the **speaker** has power in the situation, because *~sasete itadaku* uses the causative, it implies that the **listene**r has power in the situation. This is true regardless of the social relationship between the speaker and listener. Thus, as a missionary, **when you do something for someone else, use *~sasete itadaku***. This demonstrates the respect a missionary needs to show in their language.

Example: Sono hi ga kuru toki, Watashi wa tsutsushinde sono musubikatame o jikkō **sasete itadakimasu**.
That day come when I respectfully that sealing partake of you allowing me perform

And when that day comes, I would be honored to perform that sealing for you.
(Russell M. Nelson, "Ask, Seek, Knock," *Ensign*, Nov 2009, 81–84 & *Liahona* (Japanese), Nov 2009, 81-84)

Note: Notice the second example sentence under the section "Notice (expressing giving and receiving of actions):" *Tatsuda san ni nani ka shite agerareru koto wa arimasu ka*. Though B*te ageru* is used, because it is used *in a question*, the **listener** has power in the situation (i.e., the listener decides whether or not the missionaries are able to help them). Thus, the sentence maintains respect. Another example in which B*te ageru* is acceptable follows: *Hito ni shinsetsu ni shite ageru koto wa yoi koto desu.* The translation: "Doing nice things for people is a good thing." Because this is a general observation (i.e., the speaker is not using B*te ageru* toward any one in particular), the speaker is not implying that they have power in the situation with the listener.

Note: Often, invitations are made by putting a verb in B*te* and adding *itadak**e**masu ka*. Literally, this means "*Might I be able to have you* (verb)?" It is also often translated as "Will you (verb?)." B*te moraemasu ka* is used when asking someone of equal or lower status to do something, roughly translated as "*Can I get you* to (verb)?"

Examples: Koe ni dashite kono seiku o yon**de itadakemasu ka**.
voice put out this scripture will you / might I be able to have you read

Will you [may I have you] read this scripture aloud?

Junketsu no Rippō ni shitagatte seikatsu shi**te itadakemasu ka**.
Law of Chastity follow will you / might we be able to have you live

"Will you [may we have you] live [by following] the law of chastity?" (Preach My Gospel, 77)

Kono pen o sukoshi kashi**te moraemasu** ka.
this pen a little might I be able to have you lend

May I have you lend this pen for a little while (May I borrow?)

Typically, invitations are made using B*te itadakemasu ka*. However, invitations may also be extended using B*te kudasaimasu ka*. This is often translated as, "will you kindly (verb) (for me)?" B*te kuremasu ka* is analagous to B*te moraemasu ka* in formality and can be translated as, "will you (verb) (for me)?"

Example: Kinyōbi made ni [namae] san o, Watashitachi ni atte fukuin ni tsuite manabihajimeru yō saso**tte kudasaimasu ka**.
Friday by [name] us meet gospel about begin to learn will you kindly invite

"Will you invite [name] before Friday to meet with us and begin learning about the gospel?" (*Preach My Gospel*, 197)

Attention: Commitments extended using B*te itadakemasu ka* and B*te kudasaimasu ka* carry the connotation that the commitment is being extended *for the missionaries*, rather than the investigator. With most commitments, this connotation is not problematic because missionaries are official representatives of the Church and of Jesus Christ. However, baptism and confirmation are more than commitments or even commandments—baptism and confirmation are priesthood ordinances, binding their recipients in covenants with God Himself. For this reason, when inviting someone to be baptized and confirmed, the invitation should connote no relation to the missionaries. To politely and respectfully invite someone to be baptized and confirmed in this manner, *o-BII ni narimasu ka* is most appropriate.

Example: Iesu Kirisuto no mohan ni shitagatte baputesuma o **o-uke ni narimasu ka**.
Jesus Christ example follow baptism will you receive
Will you follow the example of Jesus Christ and be baptized (receive baptism)?

Note: There is *a lot* of material to learn in this lesson. As you use *ageru*, *kudasaru*, and *itadaku*, pay close attention to and imitiate how native speakers use these verbs. This is essential for developing the understanding to appropriately use *ageru*, *kudasaru*, and *itadaku*.

Social Interaction

Activities (see answers on pp. 252-253)

Learn on Your Own

A. Choose the Verb

Below are situations that require verbs of giving and receiving. For each situation, write the verb (or verb structure) of giving or receiving appropriate for each situation on a separate piece of paper. Check your answers.

Examples: 1. I received many blessing from God when I paid a full tithe. *Itadaku*
2. My brother sent me a package. B*te kureru*

1. Jesus Christ performed the Atonement for all people.
2. As a child, when I had a spiritual question, my dad always gave me answers from the scriptures.
3. We gave two referrals today to the Koshigaya elders!
8. Yesterday, Uchida Masashi, a young single adult, gave us a ride to Nishida san's house.
4. We had the stake president share with us some great ideas about how to work effectively with the bishops.
9. President Monson has taught many times about the importance of serving others.
5. Heavenly Father gave us the Plan of Salvation so we could become like Him.
10. Every time we meet, may we have you bring the Book of Mormon we gave you?
6. My friend told me all about the Church when I was a teenager.
11. I had my companion help me learn the First Vision.
7. We worked hard for the Bishop and ward mission leader to gain their trust.
12. Starting at the beginning, will you read the Book of Mormon for fifteen minutes every day?

B. Translate: English to Japanese

Below are English sentences that if translated into Japanese would use verbs of giving or receiving. Translate the sentences below focusing on using the proper verbs of giving and receiving. Check your answers.

1. When you listen to this message, please not only listen with your ears, but also give your whole mind to it.
9. Will you obey the law of tithing when you are baptized?
2. We got the Kichijōji elders to help us pass out the new Eikaiwa flyers.
10. We had Brother Meguro, the Ward Mission Leader, teach us how to resolve investigators' concerns.
3. Our district leader showed us different ways to ask for referrals.
11. God gave us agency so we could progress to become like Him.
4. Before I left on a mission, I gave my friend a Book of Mormon with my testimony it it.
12. As missionaries, we serve God's children for two years.
5. (To companion) Could I get you to call Watanabe san to set up an appointment on Friday?
13. The primary children from my ward sent me a big Christmas card.
6. The Holy Ghost gives feelings of peace and comfort.
14. When we partake of the sacrament, the Lord renews the promised blessing of remission of sins.
7. President Kawamura, could we have you come to Tateishi san's lesson with us?
15. Over the course of 1,000 years, God prepared the Book of Mormon to teach us the doctrine of Christ.
8. Bishop Numata, this week we visited Brother Sahō (for you).
16. Since serving as a missionary, my family has received many temporal and spiritual blessing from God.

C. Translate: Japanese to English

Below are Japanese sentences that if translated into English would use verbs of giving or receiving. Translate the sentences below focusing on using the proper verbs of giving and receiving. Check your answers.

1. Zense de wa, Watashitachi o Kamisama no mi-moto ni oite ai shite kudasaimashita.
2. Kamisama wa itsumo subete no hito o ai shite kudasatte imasu.
3. Jibun jishin o gisei ni suru toki ni Kamisama wa shukufuku o kudasaimasu.
4. Reihai no seishin o motte, seisankai ni sanka shite itadakeru to ureshii desu.
5. Kondo no wakai jōsei no katsudō ni kite itadaku yotei desu.
6. Watashitachi to onaji yōni ~ san mo Kamisama no ai o kanjite itadakitai desu.
7. Seirei wa atatakai kimochi o kanjisasete kudasaimasu.
8. Iesu sama wa Watashitachi no tsumi o otte, subete no kurushimi o ukete kudasaimashita.
9. Mugi cha o tsukutte itadakimasu.
10. Shu ga ataete kudasatta kono yakusoku ga shinjitsu ka dō ka inotte itadakemasu ka.

D. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. ***Watashi wa** tomodachi ni Morumon sho o agemashita.
   I gave a Book of Mormon to (my) friend.
2. ***Torēnā ni** Morumon sho o kuremashita.
   My trainer gave me a Book of Mormon.
3. Kamisama wa Watashitachi ni kazoku o ***kuremashita**.
   God gave us families.
4. Okurimono ***ni** moraimashita.
   I received a present.
5. Morumon sho ni tsuite ***wakachiatte sashiagemasu**.
   (We) will share about the Book of Mormon with you.
6. Yamazaki chōrō wa watashi no dōryō ***ga** chirashi o kuremashita.
   Elder Yamazaki gave my companion a flyer.
7. Iesu Kirisuto ni yotte tsumi no yurushi o ***moraemasu**.
   (We) can receive forgiveness of sins through Jesus Christ.
8. ***Dendōbukaichō wa** kankoku o moraimashita.
   I received counsel from my mission president.
9. Kyōju wa shukudai o ***sashiagemashita**.
   (Our) professor gave us homework.
10. Bisshoppu ni tanomarete wakai dansei ni ressun o ***oshite agemashita**.
    (We) were called on by the Bishop and taught a lesson for him to the young men.

E. Error Correction

Each sentence is either correct or has one error. Write down on a separate piece of paper or say the correct for to your companion and check your answers with those in the answer key. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Raishū no Nichiyōbi ni kyōkai no shūkai ni kite itadakemasu ka.
2. Seirei wa hitobito ni tadashii michi o erabu yō michibiite kuremasu.
4. Reiteki na jōtai o tamotsu tame ni chie no kotoba ni shitagatte itadakimasu ka.
5. Kamisama wa Watashitachi ga seichō dekiru tame no keikaku o tatete kudasaimashita.

3. Watashitachi to tomo ni chie no kotoba o ganbatte mamotte moraemasu ka.
6. Watashitachi wa kurushinde iru hito o tasukete agete imasu.

F. Scripture Activity (~ 35 min.)

Read アルマ書 33: 4-7, 9-10, 13. Here, Zenos describes the blessings God gave him in answer to his prayer. What verbs of giving or receiving does he use? Why? Check your answers. Write five sentences describing the blessings Heavenly Father has given you in answer to your prayers. Focus on using the verbs of giving or receiving that Zenos used.

Social Interaction

G. *Preach My Gospel* Activities (~ 20 min. each)

These activities will help prepare you to boldly extend specific, direct, and clear commitments as *Preach My Gospel* teaches. They can be done in any order.

1. Turn to page 197 of *Preach My Gospel*. Do the activity in the orange box. For each commitment you create, use B*te itadakemasu ka* **and** B*te kudasaimasu ka* (i.e., two sentences for each commitment). Use the example commitments in *Preach My Gospel* from the lesson you chose, as well as the example commitments from page 197 of *Preach My Gospel*, as guidelines.

2. "As you testify of a commandment, talk about the blessings you have received from living that commandment" (*Preach My Gospel*, 198). Choose a commandment you will teach today. Using *itadaku*, B*te itadaku*, *kudasaru*, and/or B*te kudasaru*, write five sentences talking about the blessings you have received and which God has given you from keeping that commandment. Check your answers with a native speaker. Repeat this activity with different commandments as needed.

3. Turn to page 198 of *Preach My Gospel*. Do the first activity in the orange box. When writing the promises associated with each commandment, translate your sentences into Japanese using *itadaku*, B*te itadaku*, *kudasaru*, and/or B*te kudasaru*. Check your answers with a native speaker.

H. Language Study Plan Activities

1. "Memorize vocabulary and phrases," bullet 6. Below is a list of scriptures about principles you will teach that use verbs of giving and/or receiving. Choose one that you would like to memorize, and begin today committing it to memory.

ニーファイ第二書 2:2	ニーファイ第二書 2:9	ニーファイ第二書 31:12
モーサヤ 2:22	アルマ 33:8	第三ニーファイ 13:8

2. "Actively Listen," bullets 1 and 3. Listen for verbs of giving and receiving and write them down. Ask yourself the following questions: What is the meaning of what they said? Why did they use verbs of giving and/or receiving? Imitate what you heard.

Learn with Your Companion

I. Have your companion be one of your investigators. Using the blessings, promises, and/or commitments you wrote from the above *Preach My Gospel* activities, teach a 5-10 minute lesson. When finished, have your companion evaluate your use of verbs of giving and receiving. Also, have your companion share with you what was easy and what was hard to understand. Ask your companion if he/she would have kept the commitment you extended them and why.

J. Native speakers often combine *itadaku* with other grammar principles to make requests and ask favors. Two such expressions are B*te itadaite mo yoroshii desu ka* and B*te itadakereba/itadaketara to omou n desu ga*. These phrases mean, "Would it be alright if we had you (verb)?" and, "If we could have you (verb) (that would be great, etc.)," respectively. With your companion, discuss all the help you need from members and ward leadership. Using the phrases above, create ten sentences to ask the help you need. Practice these sentences with your companion: have one of you be the person to whom a request is made, and the other make requests to that person using the sentences you created. Practice until your use of the sentences is fluent and natural.

Examples: 1. Meguro kyōdai ga kayōbi no shichiji no ressun ni sanka shite itadaite mo yoroshii desu ka.
Would it be alright if we had (you) participate in Tuesday's seven o'clock lesson?
2. Bissoppu wa seisankai de happyō o sarete itadakereba/itadaketara to omou n desu ga.
Bishop, if we could have you make (do) an announcement in sacrament meeting (that would be great).

K. B*te kudasaru* and B*te itadaku* are often used to express thanks: B*te kudasatte/kudasari/itadaite/itadaki arigatō gozaimasu* and B*te sasete kudasatte/kudasari arigatō gozaimasu*. These phrases mean, "thank you for (verbing)," and, "thank you for letting us (verb)," respectively. With your companion, think of how often you express thanks to investigators and members. Set goals to appropriately express thanks to your investigators and the members with whom you work. Evaluate yourselves during the next weekly planning.

Examples: 1. Sakujitsu, ressun ni dōseki shite kudasatte/kudasari/itadaite/itadaki arigatō gozaimashita.
Thank you for sitting in the lesson yesterday.
2. Hōmon sasete kudasatte/kudasari arigatō gozaimasu.
Thank you for letting us visit you.

L. B*te itadakemashita ka* is often used by native speakers to follow up on commitments. It means, "Were we able to have you (verb)?" A more natural translation is, "Did you (verb)?" With your companion, make a list of all the commitments you have extended in the past week. Using B*te itadakemashita ka*, write sentences to use the next time you follow-up on the commitments you listed. Practice these sentences with your companion: have one of you be the person with whom you will follow-up, and the other follow-up with that person using the sentences you created.

Examples: 1. Eguchi kyōdai, tomodachi o Ōuchi san no baputesumakai ni sasotte itadakemashita ka.
Brother Eguchi, did you (were we able to have you) invite your friend to Mr. Ōuchi's baptismal service?
2. Morumon sho no jobun o yonde itadakemashita ka.
Did you (were we able to have you) read the introduction to the Book of Mormon?

Learn with a Native Speaker

M. Review the sentences you created from the above *Preach My Gospel* activities and first companion activity with a native Japanese missionary, a member, or, as appropriate, an Eikaiwa student. Receive feedback and adjust your sentences. Then use your sentences from the *Preach My Gospel* activities to teach a five minute lesson to the person you meet with, extending the commitment to which your sentences relate. After the lesson, received additional feedback and adjust your sentences if necessary.

N. "Have missionaries who are native to the culture share helpful insights" (*Preach My Gospel*, 135). Consider asking these questions to the native missionary:

- In what situations should I use the humble/respectful verbs of giving and receiving (*sashiageru*, *kudasaru*, *itadaku*, *~sasete itadkau*, B*te kudasaru*, B*te itadaku*)? With whom should I use these verbs?
- In what situations should I use the "same-level" verbs of giving and receiving (*ageru*, *kureru*, *morau*, B*te ageru*, B*te kureru*, B*te morau*)? With whom should I use these verbs?

In addition to these questions, think of and ask other questions about aspects of verbs of giving and receiving with which you personally struggle.

Learn with Your District

O. "Invite native speakers to the meeting. Arrange for the missionaries to teach them in small groups. Ask the native speakers to take notes and give feedback on the missionaries' language" (*Preach My Gospel*, 134). Have the native speaker focus on the missionaries' use of verbs of giving and receiving. After receiving feedback, give the missionaries a few minutes to think through the feedback. Have the missionaries re-teach the native speakers.

P. "District leaders may use district meeting to receive reports regarding the efforts of missionaries in the district" (*Preach My Gospel*, ix). Using verbs of giving and receiving, have each companionship take five minutes to share the following with the district:

1. Help they received and which was given to them.
2. Help and service they gave to people.
3. Needed and wanted help for the upcoming week, including who they will ask.

Review: Social Interaction

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

Carrying out and conducting appropriate social interaction

- Humble Verb Form
- Respectful Verb Form
- Verbs of Giving and Receiving
- Is, am, are - *desu*
- Polite Verb Form - *masu*

Activities (see answers on pp. 253-256)

Review on Your Own

A. Error Correction (~15 min.)

The following dialogue takes place in the Machida stake presidency meeting. President Tokuzawa is the stake president, and Elders Kishi and Shibata are the zone leaders in the Machida zone. There are nine errors in the dialogue below. On a separate sheet of paper, rewrite the paragraph, correcting all of the errors in it. Check your answers.

Elder Kishi: Kono aida wa hontō ni o-sewa ni natta.

President Tokuzawa: Tonde mo arimasen. Dōzo, suwatte kudasai. Inotte kara, hanashimashō ka. Numata kaichō, o-negai dekimasu ka. *~Inori~*

President Tokuzawa: Jaa, chōrōtachi no hō kara, o-negai shimasu.

Elder Kishi: Mazu, watashitachi ni nandemo tedasuke dekiru koto ga areba, zehi oshiete itadaketara.

President Tokuzawa: Ōshima kaichō, nanika arimasu deshō ka.

President Ōshima: Sō desu ne… Sagamihara wādo no bisshoppu wa mesareta bakari na node, kare o yoku tetsudatte moraeba, tasukaru to omoimasu.

Elder Kishi: Wakarimashita. Sagamihara no chōrōtachi ni tsutaete oku. Sono hoka ni wa, nanika gozaimasen ka.

President Ōshima: Toriaezu, sore de daijōbu desu.

Elder Kishi: Sō. Tokoro de, go-sōdan shitai koto ga gozaimasu ga…

President Tokuzawa: Hai, nan deshō.

Elder Shibata: Hitotsu dake nan da ga, dendōshunin igai ni wādo shidōsha ga maishū dendōchōseishūkai ni irasshatte inai node, chōsei wa sukoshi muzukashiku natte irasshaimasu.

President Ōshima: A sō … Jaa, bisshopputachi to hanashimasu ne.

Elder Shibata: Arigatō. Watashitachi kara wa ijō.

President Tokuzawa: Dōmo, itsumo nesshin na hatarki, arigatō.

Elder Kishi: Iie, kochira koso. O-jikan o saite, arigatō gozaimashita. Kore kara mo, dōzo yoroshiku o-negai itashimasu. Dewa, shitsurei itashimasu.

B. Error Correction

There are 9 errors in the dialogue below. On a separate sheet of paper, rewrite the paragraph, correcting all of the errors in it. Check your answers in the back of the book. ***Note***: Some of the "errors" in this dialogue may technically be correct in terms of *grammar*, but would be considered *socially* inappropriate for a missionary to say. Remember the name and purpose of this function deals with Social Interaction.

Situation 1: Obtaining a Referral
You have just taught a *mogi* (practice) Plan of Salvation lesson to a member. Read the dialogue below, and change words to *humble*, *respectful*, *-masu*, or *desu* forms as appropriate.

Senkyōshi: Hontō ni Kamisama no watashitachi ni taisuru keikaku to mokuteki o rikai suru koto ni yotte hibi no seikatsu no naka de heian to shiawase o motto kanjiru yōni naru to shitte iru. Mata, fukuin ga motarasu shukufuku o keiken suru toki, Musuko Aruma no yōni, hitobito to korera no koto o wakachiaitai to omou yō ni nari, soshite watashitachi ga «ajiwatta hijō na yorokobi o ajiwawase, karera mo Kami kara umare, Seirei ni mitasareru yō» ni naru to omou (Aruma 36:24). Sukui no Keikaku

ni tsuite sukoshi hanashita keredomo, Shimai wa, kono messēji o hitsuyō to shite iru kata, mata wa fukuin ni kyōmi o motte orareru kata o donata ka shitte iru ka.

Kyōkaiin: Sō desu ne … anmari fukuin ni kyōmi no aru hito o dareka sugu ni omoitsukimasen ga…
Senkyōshi: Sō da ne … tatoeba, saikin go-kazoku o nakusareta kata toka, jinsei no mokuteki ni tsuite shiritai to omou kata toka…

Kyōkaiin: Unn … sō desu ne … a, sō desu, eto, onaji kaisha de issho ni hataraiteorareru kata de, sū nen mae okusan ni sakidatarete, ima hitoride kurashiteorareru kata nan desu ga … chotto sabishii to omou n' desu ne … kokoro ni ukanda nowa, kare dake desu kedo … moshi yokattara, senkyōshitachi ga hōmon shite kudasaimasu ka.

Senkyōshi: A, hai, wakatta. Dōmo arigatō gozaimasu. O-tomodachi no renrakusaki o oshiete moraemasu ka.

Kyōkaiin: A, hai, sō desu, Fujiki Tomihiro san to iu hito de ...
…. (*gives information*) …

Senkyōshi: Fujiki Tomihiro san desu ka ne. Hōmon suru toki ni, «Hayashi Kenji san no shoukai de hōmon shimashita» to tsutaete mo ii desu ka.

Kyōkaiin: A, hai, sō desu.

Senkyōshi: Soshite, kōfuku o mīdasu to iu DVD o misetai to omowaremasu ga, dō omoimasu ka.

C. Guess the Phrase: Chokuyaku no Mondai - Problems with Direct Translation

Translate the following sentences. Write your answers on a separate sheet of paper. Check your answers. Practice using these sentences by saying them with a native speaker. Have the native speaker coach your pronunciation.

1.	After a meal	*Thanks for the delicious meal!
2.	Before eating	I humbly partake.
3.	When entering a room/house	I humbly intrude.
4.	When ending a phone conversation or leaving after a live conversation	I am humbly being rude.
5.	To tell someone they worked hard	*Good work!
6.	To thank for something	Thank you very much.
7.	When asking if someone knows something (the time, a fact, someone who would be interested in the gospel, etc.)	Do you know ...? (respect form)
8.	When meeting someone for the first time	*Nice to meet you.
9.	When asking for a favor	I humbly request.
10.	When meeting someone who arrived there before you (although as a missionary, you will be on time. So the only reason you would need to use this is if the other person arrived very early)	I humbly made you wait.

* These phrases are not the literal meanings of the Japanese phrase, but what might be said in English in the same situation.

D. Companion Activities (~20 min. each)

"You will be able to recall and effectively use language principles if you review regularly what you have studied and if you practice again in new situations" (*Preach My Gospel*, 129).

1. The phrases from the first activity of this review should be used when meeting with church leaders. Practice the correct form of the dialogue from the answer section at the back of the book. With your companion, have one of you play the roles of the missionaries, and the other play the roles of the stake presidency members. The missionary playing the roles of the stake presidency members should look at the answer section while practicing and correct his/her companion as necessary. This will help ensure accurate memorization. Switch roles until both companions have the missionary roles memorized. Also, practice with a native speaker to learn tone, non-verbal cues, and proper timing for each phrase.

2. The language from the second activity of this review should be used when interacting with members and non-members. Practice the correct form of the dialogue from the answer section at the back of the book. With your companion, have one of you play the roles of the missionaries, and the other play the roles of the members or non-members. Switch roles until both companions have the missionary roles memorized.

E. Audio Activity

Listen to NSP 68. Baba Chōrō's companion got sick. Listen to him leave a message for an investigator, telling him that they will need to reschedule the meeting. Pay close attention to the polite speech and forms he uses. Answer the questions, then check your answers. The answers are given in Rōmaji.

(1) How does Baba Chōrō explain that they won't be able to meet? Write out the ending of the sentence, starting with "*au koto* ..." after "*Dōryō ga kaze de* ..."

(2) What Japanese phrase does Baba Chōrō use to apologize? Why do you think that is?

(3) How does Baba Chōrō use polite forms to say he will call back later? Write down the sentence starting with "*Watashi no hō kara* ...," and underline the 6 parts that "soften" it, or make it more polite.

(4) What are the very last two sentences of the phone message? Write out the complete sentences.

(5) If you wanted to be even more polite, how could you change the very last sentence?

F. Scripture Activities (~10 min. each)

Below are five passages of scripture that use *keigo*. Read each passage and answer the following questions. Check your answers.

モーサヤ 2:22　　アルマ 8:20　　アルマ 18:27　　アルマ 60:12-13　　第三ニーファイ 27:3

1. What is the relationship between the speaker and listener(s)?
2. What *keigo* does the speaker use with the listener(s)?
3. What is the relationship between the speaker and the person/people *about* whom the speaker is talking?
4. What *keigo* does the speaker use regarding the person/people *about* whom the speaker is talking?
5. Describe the circumstances of the interaction (i.e., expressing personal views, making a request, etc.).

G. Writing Activity (~20 min.)
"Practice writing in your mission language—personal notes and reminders, letters, thank-you notes, and notes of encouragement" (*Preach My Gospel*, 130). Make a list of all the people who helped you or gave something to you in the past week. Using *keigo* and verbs of giving and receiving, write and give thank-you notes to three people/families who helped you. Before you give a thank-you note, receive feedback from a native speaker. Continue this practice until all people on your list have been give a note.

Review with Your Companion

H. Practice speaking in *-masu* form to each other all day today. On top of that, each of you try to use 5 honorifics and 5 humble forms during the day. Help each other make sure you are saying the forms correctly.

Review with a Native Speaker (~15 min.)

I. Look back at the answer to question 2 of Audio Activity E. Ask a native speaker what the difference between that term is and other ways of saying sorry (e.g., *gomen nasai, sumimasen)*.

Review with Your District (~25 min.)

J. Do the first and last bullet points under District Meetings and Zone Conferences (*Preach My Gospel*, 134-135) with a particular focus on politeness of speech. Make sure to prepare ahead of time by inviting enough native speakers to the meeting to be able to give missionaries and companionships 1-on-1 time with the native speakers.

Asking about and expressing A State of Being

Purpose

This function will help you talk about what something is or what it isn't; for example, what faith is, or who God is. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- We **are** children of God. (*desu*)
- There **is** a prophet on the earth today. (*aru/iru*)
- The fullness of the gospel **was not** on the earth during the great apostasy. (*aru/iru*)
- Joseph Smith **was** 14 years old. (*desu*)
- I know that Jesus Christ **lives**. (Currently Verbing - B*te iru*)
- I know that Joseph Smith **was** truly a prophet of God. (Is, am, are - *de aru* & *da*)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. Note that this list is not comprehensive but is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point is the title of the principle or task that it relates to.

<u>Doctrines from the Lessons</u>

- Who is God? What is our relationship to Him? (God is our loving Father in Heaven)
- What is an apostasy? Was the gospel on the earth during the apostasy? (The Great Apostasy)
- What was our life like before we came to earth? (Pre-Earth Life)
- What is the purpose of life? (Our Life on Earth)
- What is the atonement? (The Atonement)
- What is faith? Who do we believe Christ is? (Faith in Jesus Christ)
- What is baptism? What is an ordinance? What is a covenant? (Baptism)
- Who is the Holy Ghost? What is the gift of the Holy Ghost? (The Gift of the Holy Ghost)
- What is chastity? (Law of Chastity)
- What are things we should avoid putting in our bodies? (Word of Wisdom)
- What are the blessings of a temple marriage? (Eternal Marriage)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- How do I ask good questions in the language? (Ask Questions and Listen)
- What is the priesthood? What is an ordinance? (Explain Priesthood Ordinances)
- Who are they? What is their family like? What are their interests? (Get to Know Someone)
- Who are they? Who am I and where do I come from? (Meet Someone)

Is, am, are - *de aru* & *da*

Introduction

De aru is the plain form for *desu*, and means **is**, **am**, or **are**. Typically *de aru* is used in the middle of the sentence with subordinate clauses (smaller sentences within a main sentence) and with other grammar patterns. It is considered very informal and at times even rude when used at the end of a sentence, so you should generally try to avoid using plain form at the end of the sentence, and use *desu* instead (equivalent to the *-masu* form of *de aru*).

Notice (using *dearu*)

As mentioned before, *de aru* is used mainly in the middle of the sentence. Notice how this works in the following examples.

Examples:

Morumon	Sho	ga	shinjitsu	**de aru**	koto	o	shitte	imasu.
Mormon	*Book*		*true*	*is*			*know*	

(I) know the Book of Mormon is true.

Kamisama	ga	watashitachi	no	Otōsama	**de aru**	koto	o	shinjite	imasu.
God		*our*		*Father*	*is*			*believe*	

(We) believe that God is our Father.

Let's Talk About It

Oftentimes when *de aru* is used in the middle of the sentence it is used for subordinate clauses or when attaching other forms of grammar. This will become more and more useful as we learn other forms of grammar. Here are a few more examples.

Examples:

Shinden	ga	shinsei	na	basho	**de aru**	to	kanjimasu.
Temple		*sacred*		*place*	*is*		*feel*

I feel that the temple is a sacred place.

Kamisama	wa	Ten	no	Otōsama	**de aru**	koto	ni tsuite	dō	omowaremasu ka.
God		*Heavenly*		*Father*	*is*		*about*	*how*	*think (hon.)*

How do you feel (think) about God being (is) (our) Heavenly Father?

Notice (the *de aru* box)

In English when we want to say "is not" or "did not", typically we add words to indicate negativity or past form. In Japanese we simply change the *de aru* form. Notice these changes in form and meaning.

Examples:

Watashi	wa	Josefu Sumisu	ga	Kamisama	no	yogensha	**de aru**	koto	o	shitte	imasu.
I		*Joseph Smith*		*God*	*of*	*prophet*	*is*			*know*	

I know that Joseph Smith is a prophet of God.

Shōnen	**de atta**	Josefu Sumisu	wa	inorimashita.
young boy	*was*	*Joseph Smith*		*prayed*

Joseph Smith, (who) was a young boy, prayed.

Watashitachi	ga	kanzen	**dewa nai**	node,	Sukuinushi	ga	hitsuyō	desu.
we		*perfect*	*are not*	*because*	*Savior*		*necessary*	*is*

Because we are not perfect, (we) need a Savior.

Mada	senkyōshi	**dewa nakatta**	toki,	gakusei	deshita.
still	*missionary*	*was not*	*when*	*student*	*was*

When I was still not a missionary (had not yet become), I was a student.

Did you notice how the *de aru* form changes to communicate a different meaning?

Let's Talk About It

As you may have noticed *de aru* is a positive present form (is, am, are), *de atta* is the positive past form (was, were), *dewa nai* is the negative present form (is not, am not, are not), and *dewa nakatta* is the negative past form (was not, were not). Below are a few more examples using these forms.

Examples:

Watashi wa	kazoku ga	totemo	taisetsu	**de aru** to	kanjimasu.	
I	*families*	*very*	*important*	*are*	*feel*	

I feel that families are very important.

Yogensha	**de atta**	Adamu wa	jibun no	kodomo ni	fukuin o	oshiemashita.
prophet	*was*	*Adam*	*own*	*children*	*gospel*	*taught*

Adam, who was a prophet, taught his children the gospel.

Kyōkaiin	**dewa nai**	katagata ni	fukuin o	oshiemasu.	
Church members	*is not*	*people*	*gospel*	*teach*	

We teach the gospel to people who are not members.

Hitobito wa	jūjun	**dewa nakatta**	node,	yogensha o	ushinaimashita.	
people	*obedient*	*were not*	*because*	*prophet*	*lost*	

Because the people were not obedient they lost the prophets (opportunity to have the prophets).

Being

14b

Below is a summary of what we've learned. It is what we call the *de aru* box:

The *de aru* box

	Positive	Negative
Present	**de aru** *(is, am, are)*	**dewa nai** *(is not, am not, are not)*
Past	**de atta** *(was, were)*	**dewa nakatta** *(was not, were not)*

Note: As you speak with native speakers you may notice that many contract the *de aru* forms as seen in the following example sentences.

Examples:

Sono	toki ni	kono	kyōkai ga	shinjitsu	**da** to	omoihajimemashita.
that	*time*	*this*	*church*	*true*	*is*	*began to think*

At that time I began to think that this church is (was) true.

Fukuin o	mananda	toki wa,	gakusei	**datta**	to omoimasu.
Gospel	*learned*	*when*	*student*	*was*	*think*

I think I was a student when I learned the gospel.

What we call the *da* box is found below with these contracted forms.

14c

The *da* box

	Positive	Negative
Present	**da** *(is, am, are)*	**ja nai** *(is not, am not, are not)*
Past	**datta** *(was, were)*	**ja nakatta** *(was not, were not)*

Note: *De aru* is used primarily in writing and *da* is used primarily in speaking.

It is typically perceived that the *de aru* form is more polite than the *da* form. Thus you may hear people use *de aru* in the middle of the sentence in the attempt to be more polite, but *da* is used more commonly. At the end of the sentence you typically will only hear *da* or some form of *desu* but almost never *de aru*.

Activities (see answers on pp. 256-257)

Learn on Your Own

A. Fill in the Boxes

Cover the explanation above with a sheet of paper. Without looking at any hints or notes, fill out the *de aru* and *da* boxes on the next page. After you finish, compare what you wrote with the boxes above. What did you get right? What did you get wrong? If you got any wrong, review the *de aru* and *da* boxes in the explanation, then test yourself again. Read all the forms out loud and repeat them until you have the *de aru* and *da* boxes.

de aru

	postiive	negative
present		
past		

da

	positive	negative
present		
past		

What do you notice about the two boxes? What are the differences between them?

B. Provide the Correct Form

Read the following situations below. On a separate sheet of paper, write a list from 1 to 8. For each of the following sentences, write the appropriate conjugations of both *de aru* and *da*.

1. That was the first time Joseph Smith prayed out loud.
2. At that time none of the churches were true.
3. Adam was the first prophet.
4. The Church of Jesus Christ of Latter-day Saints is God's true church on the earth today.
5. Death is not the end of the soul.
6. Jesus Christ was not just an ordinary prophet.
7. He was the Son of God.
8. This is my Beloved Son.

C. Adapt for Use

Change the *desu* to *de aru* or *da* so that the simple sentences in Column 1 can be used as embedded questions, quotations, or plain form noun statements in Column 2.

Column 1 - Simple questions/Statements	Column 2 - Embedded/Plain Form
1. Jinsei no mokuteki wa nan desu ka. *What is the purpose of life?*	Itō san, **jinsei no mokuteki wa nan** _ to omowaremasu ka. *Mrs. Shimizu, what do you think the purpose of life is?*
2. Morumon Sho wa shinjitsu no shomotsu desu. *The Book of Mormon is a true book.*	**Morumon Sho ga shinjitsu no shomotsu** _ **koto** o shiritai to omowaremasu ka. *Do you think you would like to know if the Book of Mormon is true?*
3. Hitsuyō dewa arimasen. *It's not necessary.*	**Hitusyō** _ to omoimasu. *I don't think that is necessary.*
4. Josefu Sumisu wa shinjitsu no yogensha deshita. *Joseph Smith was a true prophet of God.*	**Josefu Sumisu ga shinjitsu no yogensha** _ to akashi shimasu. *I testify that Joseph Smith was a true prophet of God.*
5. Kazoku wa Kami kara sadamerareta mono desu. *The family is ordained of God.*	**Kazoku wa Kami kara sadamerareta mono** _ node ... *Because the family is ordained of God ...*
6. Kono gensoku wa shinjitsu desu. *This principle is true*.	**Kono gensoku ga shinjitsu** _ koto o samazama na shiren o tōshite shitte imasu. *Through various trials I know that this principle is true.*
7. Sore wa kantan na koto dewa arimasen deshita. *That was not a simple thing.*	**Sore wa kantan na koto** _ desu ga, doryoku shite, norikoeru koto ga dekimashita. *Even though that was not a simple thing, with effort they were able to overcome.*

D. Speak Like a Native

The sentences below come from a native Japanese speaker. Read through them. As you read through each one, ask yourself the following questions: Would I have thought to produce a sentence like this? If not, why? How are they using *de aru* and *da* in a way I would not have thought of?

After you think about how *de aru* and *da* are being used, practice saying each sentence out loud.

1. Baputesuma wa mizu o furikakeru n' **ja nakute**, mizu ni shizumete okonaimasu.
2. Dendō ni kuru mae wa Nihongo **dewa nai** gengo o manande imashita.

3. Hoka **dewa nai** heian o shinden de ukeru koto ga dekimasu.
4. Watashitachi wa yogensha **ja nai** kedo kojin no keiji o ukeru koto ga dekimasu.
5. Inori no kotae o ukeru kagi wa nintai **de aru** to seiten kara manabimashita.
6. Yoshua wa totemo chūjitsu na yogensha **datta** node, Shu kara no michibiki o ukeru koto ga dekimashita.
7. Haha wa wakakatta toki, kyōkaiin **dewa nakatta** node, hajimete kyōkai ni itta toki ni, minna shinsetsu de bikkuri shita sō desu.
8. Senkyōshi no dai ichi inshō wa totemo sawayaka de, majime sō **da** to omoimashita.

If a native speaker is available, ask them to read the sentences out loud. Mimic their pronunciation. Ask for feedback on your pronunciation.

E. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down why it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on actual missionary sentences. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says)

1. Sono toki, dono kyōkai de atte mo shinjitsu ***datta janai** to iimashita.
   At that time, he said that none of the churches were true.
2. Kinjo san ga ***isogashii da** to omoimasu.
   I think Mrs. Kinjo is busy.
3. Itō Kyōdai no o-hanashi wa ***subarashii de atta!**
   Brother Itō's talk was wonderful!
4. Kazoku to issho ni katei no yube o suru no wa ***tanoshii datta.**
   Doing family home evening together with my family was fun.
5. Toyohashi wa watashi no eria ***nai katta.**
   Toyohashi wasn't my area.
6. Kono ressun wa naga ***sugiru da** to omou.
   I think this lesson is too long.
7. Takita san no musuko san ***da janai.**
   That isn't Mr. Takita's son.
8. Ano nekutai wa ***takai da** ne!
   That neck tie is expensive!
9. Bukkyō ***dakatta**.
   He wasn't Buddhist.
10. Dendō no mae ni daigakusei ***datta.**
    I was not a college student before my mission.

F. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Senkyōshi ni naru mae wa gakusei datta node, asa no benkyō wa ku dewa nai desu.
   Because I was a student before becoming a missionary, morning study is not hard.
2. Yogensha no "yo" wa "yogen" o "yo" janai desu.
   The "yo" in "yogensha" is not the "yo" in yogen" (referring to the kanji of the word "yogensha" to help explain its meaning)
3. Senshū no nichiyōbi wa danjiki akashikai dewa nakattada node, konshū wa kitto sō desu yo.
   Because last week wasn't fast and testimony meeting, this week will most definitely be so.
4. Watashi mo kaishū suru mae wa bukkyō datta n desu yo.
   I, too, was Buddhist before converting.
5. Kono chijō ni futatabi shinken ga ataerareta koto wa, ōki na shukufuku de to omotte imasu.
   I think it is a great blessing that the Priesthood has been bestowed on the earth once again.
6. Rakutan saseru koto wa, Satan no kōgeki no hitotsu de attaru to shiru hitsuyō ga arimasu.
   It is necessary to know that discouragement is one of the ways Satan attacks us.
7. Watashitachi wa zense de shinkō ga fukaku, Kami ni chūjitsu datta nanode, ima, chijō ni iru koto ga dekiru n desu.
   Because our we were faithful to God and our faith was deep in the pre-earth life, we could come to this earth now.

G. Scripture Activity

Read Alma 32:21 in Japanese. Look for the uses of *de aru.* According to this scripture, what is faith *not*? Write the word-for-word Japanese phrase that explains what faith is not. What does someone with faith do? Write the word-for-word phrase in Japanese as stated in this verse.

H. Language Study Plan Activity

Memorize Vocabulary and Phrases," bullet 1 (*Preach My Gospel*, 129). Choose a scripture that you can use in a lesson that uses *de aru*. Notice all the forms of *de aru* in the verse, and how each one functions in explaining the doctrine. Memorize the scripture. As you memorize it and recite it, once you have gotten used to saying it in the scripture, it will become more intuitive for you to use these other forms of *de aru* in your own natural speech. (For example, Jacob 7:12)

I. Audio Activities: Understanding people when they use *de aru* **or** *da*

Because missionaries should not be speaking in plain form, one of the most important reasons to learn d*e aru* and *da* is to actually be able to understand what people are saying as you listen to them. Wouldn't it be great to not merely listen to the Japanese people, but to actually be able to *understand* what they are saying? The scenarios below are real situations, and the responses given were live, unscripted answers from native Japanese speakers.

Listen to the clips below, and answer the corresponding questions.

1. Getting to know Takita san

The elders asked Takita san if he likes his job.

(a) Does Takita san like his job?

(b) What was his actual Japanese sentence? After having listened to the clip only once, write down what you think he said. Now listen to the clip again, correcting your sentence if you heard something different from what you wrote initially.

2. Kinjo san shares her conversion story

(a) Write out the two conjugations of *da* or *de aru* in Kinjo san's last sentence (the sentence that starts with "*dakara*").

(b) What box do they belong to (*de aru* or *da*), and what position do they hold? (present positive, past positive, present negative, or past negative)

(c) What is the literal meaning of these conjugations (is, was, isn't, wasn't)?

(d) Do the two uses in the sentence have the same or different meaning?

(e) What is the meaning of the first use?

(f) What is the meaning of the second use?

(g) What is Kinjo san's overall intended meaning with this sentence in this context?

Review and Compare

Look at the sentences you wrote for Takita san and Kinjo san, and compare them. How is the way Kinjo san just used this specific conjugation different from the way Takita san used it? Listen to the clip again, and listen to their tone of voice. Check your answers.

How does understanding the various functions of this conjugation help you understand these people better? How could it be a problem if you didn't understand the other contextual meanings of this conjugation?

Now, using this conjugation, write three to five sentences for each of the three uses above. Have a native speaker check them.

Learn with Your Companion

J. Have your companion drill you while he/she looks at the *da* and *de aru* boxes provided in the answers section on page 249. Your companion will say a conjugation of "*da*" or "*de aru*," and you will answer with an English equivalent. For example, if your companion says, "*datta*," answer with "was." (While "were" could also be correct, for purposes of this just use "was," "is," "was not," and "is not"). There will be eight questions in total. Consider asking your companion to go through all of the forms multiple times, randomizing the order, especially if you got some incorrect.

Reverse the activity, and have your companion give you the English, while you provide the Japanese. For example, if your companion says, “is,” you would answer “*de aru*.” The first time through, answer using conjugations of *de aru* for all 12. Then go through all 12 again, this time using conjugations of *da.*

Applying this Principle

K. Prepare something in Japanese, whether it be a sacrament talk, a prayer, a personal experience, or a conversation starter for finding. Write it up (Rōmaji is acceptable). Explain to an adult church member (preferably 30 or older) the context in which you plan to present it. If you wrote it in Rōmaji, read it to the native speaker. If you wrote it in hiragana and kanji, have them read it. Ask the native speaker to please check your use of *de aru*, *da*, and *desu*.

If they make any corrections that surprise you, ask them to explain why they made the correction. Take particular note of these instances that surprise you, as those are most likely the ways in which you are using *de aru*, *da*, and/or *desu* incorrectly.

For example, church members often use polite *desu* and *-masu* forms in the middle of a sentence when they are speaking in formal situations, such as the opening prayer of a sacrament meeting, or a talk. While it is necessary to learn how plain forms *de aru* and *da* are used, take caution to not overuse these forms.

Currently Verbing - B*te iru*

Introduction

With the *masu* or present positive plain form we know how to say “I will study”. However, how would you say “I *am* study*ing*”? In this lesson we will talk about how to add “-ing” to verbs in Japanese and a few other concepts that use the same form.

Notice (currently verbing)

Let’s look at the differences between the English translations for verbs in the nonpast form and the currently verbing form.

Examples:

Nihongo o	benkyō **shimasu**	/	benkyō **shite imasu**.			
Japanese	*will study*		*am studying*			
I will study Japanese.	/	*I am studying Japanese (right now).*				
Kamisama	ni tsuite no	messēji o	wakachia**imasu**	/	wakachia**tte imasu**.	
God	*about*	*message*	*will share*		*are sharing*	
(We) will share a message about God.	/	*(We) are sharing a message about God.*				
Dōryō ga,	kyūdōsha ni	ressun o	oshie**masu**	/	oshie**te imasu**.	
companion	*investigator*	*lesson*	*will teach*		*is teaching*	
(My) companion will teach (the) investigator.	/	*(My) companion is teaching (an) investigator (right now).*				

What did you notice about the difference in translations? Could you identify the nonpast and currently verbing forms?

Let’s Talk About It

Putting a verb in B*te* and adding *iru* (or *imasu* for the *masu* form) changes a verb into the **currently verbing** form which describes an action that is **currently** happening. This form is used with **continuous** verbs: verbs that describe an action that can be carried out for a period of time.

Examples:

Kazoku	ni	tegami o	ka**ite imasu**.					
family	*to*	*letter*	*writing*					
I am writing a letter to my family (right now).								
Itsumo	imashime o	mamoru	koto ga dekiru	yōni	doryoku **shite imasu**.			
always	*commandmants*	*keep*	*can*	*so that*	*striving*			
(I am) striving so that I can always keep the commandments.								
Suzuki san ga	kono messēji o	kiite **iru**	aida ni	Mitama o	kanjirareru yōni	tasukete	kudasai.	
Ms. Suzuki	*this*	*message*	*listening*	*while*	*the Spirit*	*can feel*	*so that*	*help*	*please*
Please help so that Mrs. Suzuki can feel the Spirit, while (she) listens to this message.								

Notice (momentaneous verbs)

Let’s now look at a different category of verbs: **momentaneous** verbs. What do you notice that is different in the English meanings of these verbs when compared to the continuous verbs?

Examples:

Doa ga	a**ite imasu**.							
door	*is open*							
The door is open.								
Kazoku	ni	kansha **shite imasu**.						
family	*to*	*grateful*						
(I) am grateful to my family.								
Josefu Sumisu ga	makoto no	yogesha	da to	kokoro kara	shi**tte imasu**.			
Joseph Smith	*true*	*prophet*	*is*	*heart*	*from*	*know*		
(I) know with (all my) heart that Joseph Smith is a true prophet.								

This may be a little trickier, but did you notice any general differences between the Japanese sentences and their English translations? B*te iru* doesn’t always mean currently verbing.

Let's Talk About It

Unlike continuous verbs which describe an action that can be carried out over a period of time, **momentaneous** verbs describe an action that happens **in a moment** or only at **one point in time**. For example, the verb *kekkon suru* "to marry" doesn't happen over a period of time—it happens in a moment. Either you are married or you are not.

With momentaneous verbs, B*te iru* describes the resultant state of an action which has already taken place.

Examples:

Adachi san wa	rikon **shite imasu**.			
Ms.	*is divorced*			
Ms. Adachi is divorced.				
Kamisama wa	watashitachi o	ai shi**te oraremasu**.		
God	*us*	*love (honorific form of imasu)*		
God loves us.				
Josefu Sumisu ga	Morumon Sho o	hon'yaku shita koto o	shinji**te imasu**.	
Joseph Smith	*Mormon Book*	*translated*	*believe*	
(I) believe that Joseph Smith did translate the Book of Mormon.				

In these sentences, the B*te iru* form describes the resultant state of an action. "God loves us." He either loves us or He doesn't. "She is divorced." Divorce happens at a point in time, either she is divorced or not—there is no in between. Lastly, I have crossed the threshold of unbelieving to now believing.

Note: Verbs that express movement in a certain direction are also considered momentaneous verbs. Thus when you add B*te iru* to the verb means someone has arrived somewhere and is still there.

Examples:

Yano san ga	kyōkai ni	**kite imasu**.
Ms. Yano	*church*	*has come and is here*
Ms. Yano is now here at church. (lit. Ms. Yano has come to church and is still here.)		
Sugiura san wa	uchi ni	kae**tte imasu**.
Mr. Sugiura	*house*	*has returned (and is still there)*
Mr. Sugiura is (has returned) home. (lit. Mr. Sugiura has returned home and is still there.)		
Gomen nasai,	shujin ga	shigoto ni i**tte imasu**.
I'm sorry	*husband*	*work to has gone (and is there right now)*
I'm sorry, (my) husband has gone to work. (lit. I'm sorry, my husband went to work and is still there.)		

Note: You'll sometimes find that native speakers use B*te aru* to indicate a resultant state of a **continuous** verb. In short, B*te aru* means something has been done (and is still in that resultant state)

Examples:

Seisho	niwa	kono yōni	ka**ite arimasu**...
Bible	*within*	*this way*	*it has been written*
Within the Bible it has been written (that)...			
Kono	seiku ni	ka**ite aru**	yōni...
this	*scripture*	*it is written*	*like*
Just like it has been written in this scripture...			
Seiku Gaido	niwa	muzukashii tango ga	setsumei **shite arimasu**.
The scripture guide	*within*	*difficult vocabulary*	*it has been explained*
Difficult vocabulary has been explained within the scripture guide (found at in the back of the Japanese triple combination).			

Note: A few verbs nearly always found in the B*te iru* form: *shinjite iru* "to believe", *shitte iru* "to know", *sunde iru* "am living (to reside)," *ai shite iru* "love", *motte iru* "to hold" and *nite iru* "to resemble."

Notice (habitual statements)

Finally, the B*te iru* form may be used in order to describe things that you normally do out of **habit**. As you look at the sentences below, think about how the meaning is slightly different from currently verbing.

Examples:

Mainichi	Mormon sho o	yo**nde imasu**.
Every day	*Mormon book*	*read*
We read (from) the Book of Mormon every day.		

Watashitachi wa	maishū no	nichiyōbi ni	kyōkai ni	i**tte imasu**.
we	*every week*	*Sunday*	*church*	*go*
We go to church every Sunday.				

Did you note the slight difference from the currently verbing form?

Let's Talk About It

As mentioned above, the B*te iru* form can express **habits** or events/actions that **occur on a regular basis** rather than an action that is necessarily happening right now. Since the action does occur on a regular basis, it typically is accompanied by some sort of time word, for example, *maishū* "every week" or *mainichi* "everyday." Let's see a few more examples:

Examples:

Maiasa	rokuji	han	ni	oki**te imasu**.
every morning	*six o'clock*	*half*	*at*	*wake up*
(We) wake up at 6:30 every morning.				

Kyōkai	dewa	dansei o	kyōdai,	josei o	shimai to	yo**nde imasu**.
church	*at*	*men*	*brother*	*women*	*sister*	*call*
At church we call the men brothers and the women sisters.						

Activities (see answers on p. 258)

Learn on Your Own

A. What is the Difference?

Below is a list of statement pairs that have similar meaning. On a separate sheet of paper, write the difference in meaning between both sentences in each pair. Check your answers.

1.	Tanaka san ga kyōkai ni irasshatte imasu ka.	Tanaka san ga kyōkai ni irasshaimashita ka.
2.	Watashitachi wa kaette imasu.	Watashtachi wa kaerimasu.
3.	Wakai senkyōshi wa mina kekkon shite imasen.	Wakai senkyōshi wa mina kekkon shimasen.
4.	Nihongo o yoku manande imasu.	Nihongo o yoku benkyō shite imasu.
5.	Kamisama wa shakai no tan'i toshite kazoku o sadamete imasu.	Kamisama wa shakai no tan'i toshite kazoku o sadamemashita.
6.	Nakagawa san ga kyōkai ni itte imashita.	Nakagawa san ga kyōkai ni ikimashita.
7.	Wakatte imasu.	Wakarimashita.
8.	Kyōkai o tōrisugimasu.	Kyōkai o tōrisugite imasu.
9.	Nishida san no baputesuma no mensetsu o hajimete imasu.	Nishida san no baputesuma no mensetsu o hajimemasu.
10.	Mainichi Morumon sho kara yonde imasu.	Ima Morumon sho o yonde imasu.
11.	Dore hodo Morumon sho o yonde imasu ka.	Dore hodo Morumon sho o yomimasu ka.
12.	Saikin hikkoshita Suzuki kazoku no ie o mitsukete imasu.	Saikin hikkoshita Suzuki kazoku no ie o sagashite imasu.

B. Translation: English to Japanese

Translate the sentences below into Japanese. Write your answers on a separate sheet of paper. Check your answers.

1. Today, Elder Robins is teaching the beginning English conversation class.
2. When you are irritated, if you read the Book of Mormon, your feelings can become peaceful.
3. Almost certainly, Jesus Christ had done the same thing as you, Sister Itakura.
4. The church is also organized in the spirit world and there too are missionaries like us.
5. Do you think just maybe that Mr. Shiroishi has arrived at the church?
6. From the missionary purpose, in order to guide people to Christ, baptism is emphasized.
7. At that time in America, there were religions of various thoughts, and people had fallen into great confusion.
8. In the Hattori home, pictures of Christ had been hung all over.
9. Because I am a missionary, I don't watch television.
10. Every day, I make sure that I memorize one scripture.
11. We need God at all times and all places.
12. We go to church and take the sacrament every week on Sunday.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Zannen na koto ni, Matsumura san wa ***shinde imasu**.
   Unfortunately, Ms. Matsumura passed away.
2. Adamu to Eba no sentaku no tame ni, watashitachi wa daraku ***shimashita**.
   Because of Adam and Eve's choice, we are fallen.
3. Kyō wa, Takahashi san ga shūkai ni ***kite imasen**.
   Today, Mr. Takahashi is not coming to meetings.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Ima denwa shite iru node, hanasemasen.
   I'm on the phone now, so I can't talk.
2. Maishū wa dendōbukaichō ni tegami o kakimasu.
   (We) write letters to the mission president.
3. Ganbatte kanji o manande imasu.
   (I) am working hard and learning Kanji.
4. Umareru mae ni, Kamisama to sumimashita.
   Before (we) were born, (we) lived with God.
5. Nyūin shite iru Kawamura kyōdai wa ima shinu tokoro desu.
   Brother Kawamura who is in the hospital is dying.
6. Kōjō de hataraite imasu.
   (I) work at a factory.

E. Scripture Activity

Read ニーファイ第二書 31:18. (1) Find all instances of B*te iru*. (2) Why are these sentences in B*te iru* form? (3) What does this tell about being in the straight and narrow path? Check your answers. Learn all the vocabulary in this passage and create three sentences you can use about this verse when teaching. Check your sentences with a native speaker.

F. Language Study Plan Activity

"Actively Listen," bullet 3. Today, write down every sentence in which you heard B*te iru*. For each sentence, determine whether B*te iru* was used in the currently verbing, resultant state, or habitual action sense (see above explanation) and write down what you discover on a sheet of paper. Repeat this activity frequently and compile your answers. Ask the following questions of your results: (1) Which verbs are most often used in which sense? (2) What contexts most often take which senses? Imitate the way native speakers use B*te iru*.

Learn with Your Companion

Below is a list of common questions asked by investigators using B*te iru*. In English, have one companion tell what each questions asks. Have the other companion respond in Japanese. Switch who interprets and who responds every question.

1. Kamisama ga hontō ni sonzai shite ite watashitachi o ai shite iru no nara, naze watashitachi no mae ni sugata o misanai n desu ka.
2. Tadashii koto o shiyō to shite iru noni todidoki tsurai omoi o suru no wa dōshite desu ka.
3. O-cha wa karada ni ii to kite imasu kedo, dōshite nomenai n desu ka.
4. Maishū nihongo o dō yatte benkyō shite iru n desu ka.
5. Matsu Jitsu Seito no minasan wa, jinsei no mokuteki o dō kaishaku shite imasu ka.
6. Hoka no shūkyō kara Kirisutokyō to yobarete inai no wa naze desu ka.
7. Kamisama o shinjite ireba nanika ii koto ga aru n desu ka.
8. Seisho ga aru noni, Morumon sho o yonde iru no wad ō shite desu ka.
9. Naze shigoto ya gakugyō o gisei ni shite dendō ni dete iru n desu ka.
10. Jissai ni mite mo inai noni, naze Josefu Sumisu ga yogensha datta to kakushin shite iemasu ka.

Learn with Your District

Have each companionship make three statements using B*te iru* describing (1) something they are doing right now, (2) something they did of which they are still experiencing the effects, and (3) something they do on a regular basis which they can use to report their activities to the mission president and/or ward council. Have everyone share their sentences. Give and receive feedback as necessary. See the examples below for ideas.

(1) Ima, Kumamoto san no baputesumakai o keikaku shite iru tokoro desu.
(2) Kinō, issho ni yoku saisho no jigen o fukushū shite imasu.
(3) Suiyōbi no yoru wa bisshoppu ni denwa shite ite, shinpo shite iru kyōdōsha ni tsuite sōdan shite imasu.

Existence Verbs - *aru* & *iru*

Introduction

In the Japanese language there are two verbs that mean **to exist**: *aru* and *iru*. In this lesson we will discuss the difference in meaning between the two, their associated particles, and their various usages.

Notice (the difference between *aru* and *iru*)

Notice the difference between what words are associated with *aru* and *iru*, specifically the objects which are existing.

Examples:

Fukawa	Bishoppu	no	ie	ga	koko	ni	**arimasu**.
Fukawa	*Bishop*		*house*		*here*		*is (exists)*

Bishop Fukawa's house is (right) here.

Kono	messēji	o	wakachiaitai	kazoku	ga	**imasu**	ka.
this	*message*		*want to share*	*family*		*is there*	*?*

Is there a family (with whom) you would like to share this message?

Kaban	ni	Morumon	Sho	ga	3 satsu	**arimasu**.
bag		*Mormon*	*Book*		*3 books*	*there are (have)*

There are three copies of the Book of Mormon in the bag. (I have three copies of the Book of Mormon in (my) bag.)

Kamisama	ga	**iru**	koto	o	kanjita	koto	ga	arimasu	ka.
God		*exists*			*felt*			*have you ever*	*?*

Have you ever felt that God exists?

How did it go? Did you notice any difference between the subjects of the sentences ending with *aru* and *iru*?

Let's Talk About It

Simply put, *aru* is used to describe the existence of inanimate (nonliving) objects and *iru* is used to describe the existence of animate (living) objects. The particle *ga* is typically used to mark what is existing and the particle *ni* is used to mark the location. Here are a few more examples:

Examples:

Yūbinkyoku	wa	doko	ni	**arimasu**	ka.
post office		*where*		*is (exist)*	*?*

Where is (lit. exists) the post office?

Kyōkai	wa	Hoshigaoka Eki	no	chikaku	ni	**arimasu**.
the church		*Hoshigaoka Train Station*		*close*		*is (exists)*

The church (building) is (lit. exists) near the Hoshigaoka Train Station.

Senhappyakunijū	nen	niwa	Josefu Sumisu	to iu	shōnen	ga	**imashita**.
1820	*year*	*within*	*Joseph Smith*	*by the name of*	*young man*		*there was (existed)*

In the year 1820, there was (lit. existed) a young man by the name of Joseph Smith.

Yogensha	ga	**iru**	koto	ga	naze	taisetsu	da	to	omoimasu	ka.
prophets		*there are (exist)*			*why*	*important*	*is*		*think*	*?*

Why do you think it is important that there are (to have) prophets?

Note: As explained before, the verb *iru* marks animate or living objects. However, to be more specific it only is used to describe humans and animals. For example, *aru* not *iru* would be used to describe plants (*takusan no ki ga arimasu* – There are many trees).

Note: A second meaning of *aru* is to indicate possession usually translated into English as **to have**.

Examples:

Kyō	hanashita	koto	ni tsuite	donna	shitsumon	ga	**arimasu**	ka.
today	*talked*	*things*	*about*	*what kind*	*questions*		*have*	*?*

Do you have any questions about what (we've) talked about today?

Watashi	mo	onaji yōna	keiken	ga	**arimasu**.
I	*also*	*similar*	*experience*		*have*

I also have a similar experience.

15b

Note: The honorific forms of *aru* and *iru* are *gozaru* and *irassharu*, respectively. See the "Honorific (Respectful) Verb Form" lesson for more information.

Examples:

Sore o	shinijru	shinkō ga	**gozaimasu**	ka.	
that	*believe*	*faith*	*have (hon.)*	*?*	
Do (you) have the faith to believe that?					
Fukuin ni	kyōmi no	**ari**sō na	tomodachi ga	**irasshaimasu**	ka.
gospel	*interest*	*looks like to have*	*friends*	*exist (have) (hon.)*	*?*
Do you have any friends who may have interest in the gospel?					

Being

15c

Note: The plain form negative and negative past forms of *aru* are not *aranai* and *aranakatta* as might be expected. They are *nai* and *nakatta*, respectively, as seen below in the "Plain Form *aru* Box." In fact it may be helpful to also take a look at the *de aru* box in the "Is, am, are - *de aru, da"* grammar lesson—you may see some close similarities. *Iru* changes just like regular verbs. See the "Plain Form Verbs" lesson for more information.

The Plain form *aru* box

	Positive	Negative
Present	**aru** *(to exist)*	**nai** *(not exist)*
Past	**atta** *(existed)*	**nakatta** *(was not existing)*

Activities (see answers on p. 257-258)

Learn on Your Own

A. Complete the Sentence

Below are incomplete Japanese sentences. Beneath each incomplete sentence is an English translation of that sentence if it were complete. On a separate sheet of paper, fill in the blanks of the corresponding incomplete Japanese sentences. The blanks may be filled by particles *ni*, *wa*, or *ga*; or various conjugations of *aru* or *iru*. Check your answers.

1. Kore __ __ wake __ ____.
   There is a reason for this.
2. Kyōdai __ ____ ka.
   Is (the) brother here?
3. Ten kara koe __ ____ iwareta.
   ... and there came a voice out of heaven saying... (D&C 93:15)
4. Sore igai ni nanika mondai wa ____ ka.
   Besides that, did you have any problems?
5. Watashi wa anatagata no migi __ ____, mata hidari __ ____.
   I will be on your right hand and on your left. (D&C 84:88)
6. Iesu Kirisuto no Aganai __ ____, Watashitachi __ __ nasusube __ ____.
   We are helpless without the Atonement of Jesus Christ. (*Preach My Gospel*, 50)
7. Sukoshi koko __ Naoko san ni yonde itadakitai koto __ ____.
   (We) have a little here that (we) would like you [Naoko san] to read.
8. Kamisama kara no mamori __ ____ to, totemo kokorozuyoi desu.
   When (you) have God's protection, (it) is very reassuring.
9. Shu __ chikaku __ ____, Watashi o gi to sareru.
   And the Lord is near, and he justifieth me. (2 Nephi 7:8)
10. Soko __ __ yorokobi to tanoshimi __ ____, kansha to utagoe __ ____.
    Joy and gladness shall be found therein, thanksgiving and the voice of melody. (2 Nephi 8:3)

B. Describe the Picture

Turn to the pictures of Lehi with the Liahona or Alma baptizing at the waters of Mormon in the モルモン書. Choose five things that you want to descirbe. For each thing, write two sentences: one expressing location and one expressing possession. Check your answers against the examples in the answers section.

Example: Rīhai wa kazoku no naka ni imasu. Mata, te ni liahona ga arimasu.
Lehi is in the midst of his family. (Location) *And, in his hands is the liahona.* (Possession)

C. Common Errors

Notice the part of the sentence in bold. Write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says.)

1. Sore wa chinpunkanpun ***gozaimasu**.
   That's all Greek to me.
2. Jitensha wa koko ni ***dewa arimasen**.
   There is no bike here.
3. Watashi wa chirashi ga ***dewa arimasen deshita**.
   I did not have (any) flyers.
4. Watashi wa o-kane ga ***aranai**.
   I do not have (any) money.
5. Kyōkaidō wa aka ***arimasen**.
   The church building is not red.
6. Samui ***arimasu**.
   (It) is cold.
7. Watashi no ashi wa itai ***ga arimasu**.
   My legs hurt.
8. Watashi no kaban ni wa Morumon sho ***da**.
   There is a Book of Mormon in my bag.
9. Watashi no dōryō wa doko ***ga** imasu ka.
   Where is my companion?
10. Watashi wa akashi ga ***iimasu**.
    I have a testimony.
11. Jisho ga ***aranakatta**.
    I did not have a dictionary.
12. Chichi wa Watashi o ai suru ***de imasu**.
    My father loves me.
13. Inoreba Mitama ***ga aru** koto ga dekimasu.
    You can have the Spirit if you pray.
14. Watashi wa Jitensha ***de** arimasu.
    I have a bicycle.

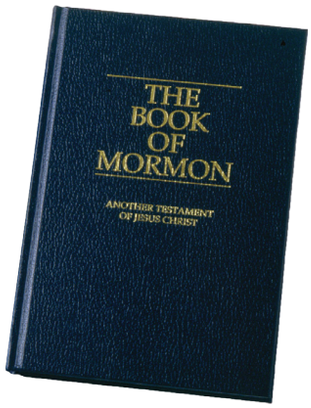
D. Error Correction

Each sentence is either correct or has one error. Write down on a separate piece of paper or say the correct for to your companion and check your answers with those in the answer key. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Kyō wa ressun ni mittsu arimasu.
2. Sakuno san igai ni go-kyōdai wa gozaimasu ka.
3. Watashi wa kono kyōkai ga shinjitsu no kyōkai de aru to iu akashi de arimasu.
4. Hitobito wa jibun ni iru chie ya chishiki o tsukatte, iroiro na kaishaku o shimashita.
5. Kyōgi to Seiyaku ni wa Josefu Sumisu o tōshite ataerareta kazukazu no imashime ya keiji ga aru'n desu.
6. Ima, Morumon sho ga irasshaimasu ka.
7. Kazoku to sugoshita omoide de donna mono ga arimasu ka.
8. Morumon sho ga itsumo mieru tokoro ga aru to, motto yomiyasuku narimasu yo.
9. Naoko san ga ima yonda naka de, dono yōna tejun ga iru ka to rikai sarete imasu ka.
10. Jissai ni Kumiko san ga Morumon sho o yonda ato ni inotte Kamisama ni shinjitsu ka dō ka tazunerareta keiken toka wa imasu ka.

E. *Preach My Gospel* Activities

1. The second Red Box activity on page 39 of *Preach My Gospel* reads, "When introducing a person to the Book of Mormon, it is helpful to show him or her a copy and briefly review the contents." Choose an investigator to whom you will introduce the Book of Mormon. Using *aru* and *iru*, create ten sentences that you could use to "review the contents" of the Book of Mormon with your chosen investigator. Check your answers with a native speaker, experienced missionary, or grammar text.



Native Examples:

1. Morumon sho ni wa mukashi Amerika ni ***ita*** hitobito no kiroku ga kakarete imasu.
   In the Book of Mormon, a record of the people who lived [were] in ancient America is written.
2. Watashi wa Iesu Kirisuto no kanzen na fukuin ga Morumon sho ni ***aru*** to shitte imasu.
   I know the fulness of the gospel of Jesus Christ is in the Book of Mormon.

Note: *aru* and *iru* are often used in relative clauses, as in example 1. Refer to the Relative Clauses lesson for more comprehensive information.

2. Using *aru* and *iru*, make five sentences total describing the people in Spirit Prison, Paradise, and the Telestial, Terrestial, and Celestial Kingdoms. Use these sentences as inspired the next time you teach about these parts of the Plan of Salvation. Check your answers with a native speaker, experienced missionary, or grammar text.

Native Examples: 1. Rei no goku ni ***iru*** hitoito wa mada Iesu Kirisuto no fukuin o ukeirete inai hitobito desu.
The people in Spirit Prison are those who have not yet accepted the gospel of Jesus Christ.
2. Eikō no ōkoku wa ookiku wakete mittsu ***arimasu***.
T*here are three main divisions in the kingdoms of glory.*

Learn with Your Companion

With your companion, have one of you choose an object in the room (or can see from the window) without telling the other companion. Then have the companion who chose the object describe it using verbs of existence. Have the other one guess what that object is.

Example: Missionary 1 (chooses his/her companion's scriptures): Tsukue ni arimasu. *Watashi no Fukuin o Nobestsutaenasai* no shita ni arimasu. Kuroi kēsu ga arimasu.

Review: State of Being

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

Asking about and expressing a state of being

- Currently Verbing - B*te iru*
- Is, am, are - *de aru & da*
- Existence Verbs - *aru* & *iru*
- Is, am, are (polite) - *desu*

Activities (see answers on pp. 259–260)

A. Error Correction

There are six errors in the dialogue below. Rewrite the paragraph, correcting all of the errors in it. Check your answers.

Elders: Ogata kyōdai no koto nan desu ga, nanika go-zonji desu ka.

Bishop: Ogata kyōdai ne… ii kyōdai desu yo. Tada, tsukarete iru n desu. Kagakusha de, ima totemo taisetsu na jikken o shite iru tokoro desu. Dakara, nichiyōbi ni hatarakute iru n desu.

Elders: Sō ka. Ōgata kyōdai wa doko de hataraite imasu ka.

Bishop: Saitama daigaku desu yo. Jugyō mo oshite ite, rippa na kyōshi da sō desu.

Elders: Omoshiroi hito rashii desu ne. Kazoku wa ikaga ka.

Bishop: Unn… san-nin kazoku de, mina genki desu yo. Demo, kyōdai ga konaku natte kara, okusan to musume san mo konakunarimashita. Mina yonnen mae ni, baputesuma o ukete, ototoshi kara musubikatamerarete arimasu.

Elders: Watashitachi ni nanika dekiru koto ga imasu ka.

Bishop: Imasu yo. Kondo no doyōbi no asa Ōgata kyōdai ni hōmon shite kuremasen ka. Sono toki o-taku ni iru hazu desu. Watashi wa doyōbi shigoto aru kara ne.

Elders: Wakarimashita. Hōmon itashimasu.

B. Error Correction

Elder Inagi is teaching about the nature of God. There are 7 errors in the paragraph below. Rewrite the sentences that contain errors relating to the grammar patterns from this function (listed at the top of the page) and make the necessary corrections. Check your answers in the back of the book.

Note: Some of the “errors” in this dialogue may be technically correct possibilities in terms of grammar, but would be considered incorrect due to the context or inappropriate for a missionary to say.

Watashitachi wa senkyōshi toshite, Iesu Kirisuto no daihyōsha toshite, messēji o wakichiau n da keredomo. Kono messēji wa Ten no Otōsama to iu Kamisama ni tsuite ne. Kamisama wa watashitachi no Ten ni iru Otōsama de watashitachi wa sono Ten no Otōsama no musuko-musume nan da ne. Nanode, watashitachi wa mina kyōdai-shimai to iu wake nan da keredomo. Sono messēji o wakichiaimasu. Soshite sono Ten ni irassharu Kamisama ga hontō ni watashitachi o kokoro kara watashitachi hitori-hitori no koto o ki ni kakerareru sonzai de aru to iu koto o mina san ni o-tsutaete iru n desu keredomo, Kamisama ni tsuite dono yōna imēji o o-mochi desu ka.

As missionaries, as representatives of Jesus Christ, we share a message. This message is about God, who is (our) Heavenly Father. God is our Father who is Heaven, and so we are sons and daughters of that Heavenly Father. Because of that, we are all brothers and sisters. This is the message that we share. And we are telling everyone is that this God who is in heaven is a being who really cares about each one of us personally. How do you perceive God? (lit. What kind of image do you have of God?)

C. Translation

"Think about the cultural and religious background of the people you teach. Identify an aspect of their background that might lead them to misunderstand the doctrines of the gospel. Plan ways to teach these doctrines clearly" (*Preach My Gospel*, 133). Below is a paragraph explaining the basic differences between Shintō, Buddhist, and Christian prayer. Translate the following paragraph into English. Check your answer. Then, using *da*/*de aru*/*desu*, *aru* & *iru*, and B*te iru*, write your own paragraph explaining the differences between Shintō, Buddhist, and Christian prayer. Check your explanation with a native speaker.

Shintō prayers, Buddhist prayers, and Christian prayers have important differences. Buddhist prayer is primarily mediation where you think deeply and try to make something good a part of you. There are also recited prayers in Buddhism. Shintō

prayers are generally scripted and read. In both Buddhist and Shintō prayer, there is no direct communication with God. Christian prayer is different. Just like children counsel with their fathers about their lives, we counsel with God in prayer—we talk to God, and God speaks back to us. Christian prayer is two-way.

D. Companion Activity

Turn to *Preach My Gospel*, 148. Under the section *The Weekly Planning Session* in Chapter 8, *Use Time Wisely*, do item number 5 with your companion in Japanese. Use the grammar from this lesson (conjugations of *aru/iru*, *de aru/da*, *desu*, and forms of B*te iru*) to "Talk about how you feel they [your investigators] are receiving the message" and to, "Review the commitments and events from the Teaching Record that they are striving to keep or complete" (*Preach My Gospel*, 148).

For example: Suzuki san wa Morumon Sho o yon**de ite**, shinji**te iru** to wakachiatte kuremashita (B*te iru*). Demo, Chie no Kotoba no mondai ga **arimasu** (*aru*). O-cha ga daisuki to it**te imashita** ga ganba**tte imasu** (B*te iru*). Ferōshippā ga **imasu** ka. (*iru*)Dare desu ka. (*desu*)

Note: Not all the sentences you say as you discuss these things have to use these grammar patterns. Simply use them as needed.

E. *Preach My Gospel* Activity (~25 min.)

"Memorize vocabulary, phrases, sentence patterns, and brief statements of doctrine as they appear in the lesson, but only after these have become personally meaningful. Do not memorize entire lessons" (*Preach My Gospel*, 30).

Read the section, *God is Our Loving Heavenly Father* (*Preach My Gospel*, 31-32) in both English and Japanese. Choose a principle about the nature of God that is personally meaningful to you. Either choose a sentence from the section that you fell expresses the doctrine in a way you would want to be able to, or write your own sentence using at least one polite existence verb (meaning an honorific, such as *orarемasu*, or *desu*) that teaches or testifies of the nature of God in a clear and powerful way. If you choose to write your own sentence, share it with a native Japanese-speaking member before using it in teaching, to make sure it is correct. Ask them to correct it. Memorize the sentence you chose or created. Make a commitment to use it when you share your testimony with someone today.

F. Scripture Activity

In 2 Nephi 9:10-16, Jacob discusses temporal and spiritual death, as well as our state after the resurrection. Read ニーファイ第二書 9:10-16. Focusing on *da*/*de aru*/*desu*, *aru* & *iru*, and B*te iru*, answer the following questions: (1) What concepts does Jacob define? How? (2) How does Jacob describe our state after the resurrection? Check your answers. Learn all the vocabulary for each verse and write two sentences that you can use when teaching. Check your sentences with a native speaker.

G. Writing Activity (~30 min.)

"Keep [your area book] neat, current, and accurate so that any future missionary can build on the inspired service you have given" (*Preach My Gospel*, 140). With your companion, discuss the background, concerns, struggles, and successes with commitments, particularly prayer, of your new and progressing investigators (see *Preach My Gospel*, 142). Then review the teaching records of the investigators you discussed. Out of the information you discussed, what is not in the teaching record? Using *da*/*de aru*/*desu*, *aru* & *iru*, and B*te iru*, fill in the missing information. Check your teaching record with a native-missionary or your ward mission leader and receive any feedback they have.

Asking about and Describing Objects, People, and their Characteristics

Purpose

This function will help you talk about what something is like; for example, talking about what God is like and what His characteristics are. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- Through the Gospel we can build **strong** family relationships. (Adjectives)
- Do you have any **friends who would be interested in this message**? (Relative Clauses/Plain form-noun)
- The teachings of Christ **are written** in the Book of Mormon. (Currently verbing - B*te iru*)
- The scriptures **that we have marked** will teach you more about faith. (Relative Clauses/Plain form-noun)
- God chose a new prophet, **named** Joseph Smith. (Particle *to; to iu*)
- God **told** Joseph Smith that none of those churches were true. (Particle *to; to iu*)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

<u>Doctrines from the Lessons</u>

- God Is Our Loving Father in Heaven (What are God's characteristics? What is He like?)
- The Great Apostasy (What was it like during the apostasy? What kinds of things were taught?)
- The Restoration of the Gospel (Describe Joseph Smith. What was it like where he lived?)
- The Book of Mormon (How would I describe the Book of Mormon and bear testimony about it?)
- Pray to Know the Truth (What does the Spirit feel like?)
- Our Life on Earth (How would I describe this life?)
- Spirit World (What is the spirit world like?)
- Kingdoms of Glory (What are the three kingdoms like?)
- Word of Wisdom (What are things we should avoid taking into our bodies?)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- Get to Know Someone (What kind of person are they? What is their family like?)
- Make a Purchase (How would I describe what I want to buy?)
- Meet Someone (What do I want them to know about who we are? Can I describe them to someone else?)

Adjectives

Introduction

How would you say "the *straight* and *narrow* path" or "the *still small* voice"? In this lesson we will talk about adjectives, which are words used to describe nouns. In Japanese there are two different types of adjectives. Each type attaches to nouns differently. We will begin by discussing how to distinguish between these two types of adjectives.

Notice (two different types of adjectives)

In Japanese there are *i*-adjectives and *na*-adjectives. By looking at the list below, what are some of the differences between the two that you can distinguish?

***i*-adjectives**	***na*-adjectives**
takai *tall, expensive*	kanzen *perfect, complete*
tanoshii *fun*	benri *convenient*
furui *old*	byōki *sick*
osoi *slow*	genki *healthy, happy*
atsui *hot*	kirei *pretty*

What differences did you find? Try looking at the endings of the adjectives.

Let's Talk About It

As you may have noticed, *i*-adjectives end in *-ai*, *-ii*, *-ui* or *-oi* whereas *na*-adjectives end in anything else (notice adjectives ending in *-ei* are also *na*-adjectives). Here are a few more adjectives:

***i*-adjectives**	***na*-adjectives**
akai *red*	kantan *simple*
oishii *delicious*	shizen *natural*
yasui *cheap*	yutaka *abundant*
hiroi *wide*	anzen *safe*
tsuyoi *strong*	raku *easy, comfortable*

The difference between i-adjectives and na-adjectives becomes more apparent when you attach adjectives to nouns:

Examples:

Katei no	yūbe wa,	**tanoshii**	katsudō	nado o	shimasu.	
home	*evening*	*fun*	*activity*	*etc.*	*do*	
As for family home evening, we do things like fun activities.						
Fukuin	o tōshite,	katei	niwa	**tsuyoi**	kizuna	o tsukuru koto ga dekimasu.
gospel	*through*	*home*	*within*	*strong*	*bonds*	*make* *can*
Through the gospel, you can make (develop) strong bonds within the home.						
Shinden wa	**shinsei na**	basho	desu.			
temple	*holy*	*place*	*is*			
The temple is a holy place.						
Seirei wa	watashi ni	**keiken na**	kimochi o	ataete kudasaimasu.		
Holy Ghost	*me*	*reverent*	*feeling*	*kindly bestows*		
The Holy Ghost gives (bestows) me a reverent feeling.						

I-adjectives are simply placed in front of the nouns where as *na*-adjectives have a *na* in between the adjective and noun.

Notice (the *i*-adjective box)

What if you would like to say "When are you *not busy*?" or "That *was fun.*" ? Look at the examples below. How do you change *i*-adjectives from present to past, positive to negative?

Examples:

Seirei wa	**yoi**	koto o	suru	yōni	unagashimasu.
Holy Ghost	*good*	*things*	*do*	*so that*	*prompt*

The Holy Ghost prompts us to do good things.

Isogashikunai	toki ni,	mata	hōmon shimasu.
are not busy	*when*	*again*	*visit*

We will visit again when you are not busy.

Kyō	tabeta	gohan wa	amari	**oishikunakatta** desu.
today	*ate*	*rice*	*not very*	*was not delicious*

The rice we ate today was not very good (delicious).

Katei no	yūbe ga	totemo	**tanoshikatta** desu.
home	*evening*	*very*	*was fun*

Family home evening was very fun.

How did you do? What were you able to figure out about the different forms of adjectives?

Let's Talk About It

Below is what we call the *i*-adjective box, which summarizes how you change adjectives from present to past, and positive to negative.

The *i*-adjective Box

	Positive	Negative
Present	**stem + i** *(is, am, are)*	**stem + kunai** *(is not, am not, are not)*
Past	**stem + katta** *(was, were)*	**stem + kunakatta** *(was not, were not)*

To change an *i*-adjective to its **stem form** you simple drop the last *i*. For example: *akai* changes to *aka*, *tanoshii* changes to *tanoshi*, *furui* changes to *furu*, *osoi* changes to *oso*, and so on. Then you add the appropriate ending to change from present to past, positive to negative. Here are a few examples:

tsuyoi → tsuyo — strong

tsuyo**i**	tsuyo**kunai**	is strong	is not strong
tsuyo**katta**	tsuyo**kunakatta**	was strong	was not strong

yasui → yasu — cheap

yasu**i**	yasu**kunai**	are cheap	are not cheap
yasu**katta**	yasu**kunakatta**	were cheap	were not cheap

tanoshii → tanoshi — fun

tanoshi**i**	tanoshi**kunai**	am fun	am not fun
tanoshi**katta**	tanoshi**kunatta**	was fun	was not fun

Note: Adjectives are often times attached to nouns in order to distinguish which noun you are talking about (see examples 1 and 2 in the "Notice" section above). For example, you can say "bring a *book*" (***hon*** *o motte kite kudasai*) or "bring the *red book*" (***akai hon*** *o motte kite kudasai*). The second sentence distinguishes a specific book.

Adjectives are used to simply describe things. For example, "The party *was fun*" (see examples 3 and 4 in the "Notice" section). In this case the adjectives are found at the end of the sentence. *Desu* is often added at the end, not to add meaning, but simply to make the sentence polite. In this case you change the adjective itself and **never the *desu* form**.

Examples:

Fukuin o	benkyō suru no wa	totemo	**omoshiroi**	desu.
gospel	*studying*	*very*	*is interesting*	

Studying the gospel is really interesting.

Katei no	yūbe ga	totemo	**tanoshikatta**	desu.
home	*evening*	*very*	*was fun*	

Family home evening was very fun.

Note: A really important difference between *i*-adjectives and English adjectives is the fact that *i*-adjectives are for the most part subjective and English adjectives are usually objective. What does this mean? Well, it means that *i*-adjectives are used to describe the feelings of the speaker, whereas English adjectives are used to simply describe something.

For example: *Katei no yūbe ga totemo tanoshikatta desu* is often translated as "Family home evening *was* really *fun*". In other words *tanoshikatta* is translated as *was fun*. However in the Japanese mind it is really translated as *was fun* ***for me*** because it describes the feelings inside of the speaker. So *Katei no yūbe ga totemo tanoshikatta desu* could also be translated as "Family home evening *was* really *fun* ***for me***."

Note: Since *i*-adjectives are subjective, the Japanese often say **looks like** when talking about someone else. For example, a Japanese person would never say, for example, "Elder Okubo is cold." They would say "Elder Okubo looks cold." In order to do this simply, attach *gatte iru* or *sō desu* to the stem of the adjective. See your grammar book for more information.

Examples:

Okubo Chōrō ga	samu**gatte imasu**.	
Okubo Elder	*looks cold*	

Elder Okubo looks (like he is) cold.

Kenji kun ga	nemu**sō** desu.	
Kenji	*looks tired*	

Kenji looks tired.

Notice (the *na*-adjective box)

What if you would like to say "*not* perfect" or "*was* important" ? Look at the examples below. How do you change *na*-adjectives from present to past, positive to negative?

Examples:

Watashi wa	kazoku ga	totemo	**taisetsu de aru**	to		kanjimasu.
I	*families*	*very*	*important are*			*feel*

I feel that families are very important.

Kanzen de atta	Iesu Kirisuto	dake	aganai o	okonau	koto ga dekimashita.	
perfect was	*Jesus Christ*	*only*	*atonement*	*perform*	*could*	

Only Jesus Christ, who was perfect, could perform the atonement.

Watashitachi ga	**kanzen dewa nai**	node,	Sukuinushi ga	hitsuyō	desu.	
we	*perfect are not*	*because*	*Savior*	*necessary*	*is*	

Because we are not perfect, (we) need a Savior.

Hitobito wa	**jūjun dewa nakatta**	node,	yogensha o	ushinaimashita.	
people	*obedient were not*	*because*	*prophet*	*lost*	

Because the people were not obedient they lost the prophets (opportunity to have the prophets).

How did you do? What were you able to figure out about the different forms of adjectives?

Let's Talk About It

Below is what we call the *na*-adjective box, which summarizes how you change adjectives from present to past, and positive to negative. Remember: if the *na*-adjective is attached to a noun, it's present positive form requires a *na* in between.

The *na*-adjective Box

	Positive	Negative
Present	***na*-adjective + na / de aru / da** *(is, am, are)*	***na*-adjective + dewa nai / ja nai** *(is not, am not, are not)*
Past	***na*-adjective + de atta / datta** *(was, were)*	***na*-adjective + dewa nakatta / ja nakatta** *(was not, were not)*

The *na*-adjective box here is exactly the same as the *de aru* and *da* box with *na* added as well for a possible option for the the present positive form.

taisetsu (na)	
taisetsu **de aru** / **na**	taisetsu **dewa nai**
taisetsu **de atta**	taisetsu **dewa nakatta**

important	
is important	is not important
was important	was not important

azen (na)	
anzen **na** / **da**	anzen **ja nai**
anzen **datta**	anzen **ja nakatta**

safe	
are safe	are not safe
were safe	were not safe

Activities (see answers on pp. 260-261)

Learn on Your Own

A. Conjugate

First determine if the word given is an *i*-adjective, *na*-adjective, or *no*-adjective. Write out which type it si, then write the word followed by the appropriate particle if applicable (*no* or *na* respectively). Then write out the conjugations of the adjectives into present positive, past positive, present negative, and past negative.

Do Something More

Practice saying the correct conjugations aloud when you Check your answers.

Example:

benri: na-adjective; benri na, benri desu, benri dewa arimasen, benri deshita, benri dewa arimasen deshita
makoto: no-adjective; makoto no, makoto desu, makoto dewa arimasen, makoto deshita, makoto dewa arimasen deshita
ureshii: i-adjective; ureshii, ureshikunai, ureshikatta, ureshikunakatta

1. utsukushii	5. kantan	9. shiawase	13. heian	17. chiisai
2. ii	6. samui	10. reiteki	14. tsugi	18. saigo
3. shinsei	7. atsui	11. fusawashii	15. tsuyoi	19. ōkii
4. hazukashii	8. sumetai	12. kappatsu	16. shinjitsu	20. suteki

Follow up question: How would you make the i-adjectives polite? Check your answers.

B. Translation

1. The work of a mother is a special role that no one else can fill.
2. One great challenge for you and those you work with is to recognize the quiet, subtle promptings of the Holy Ghost.
3. Please ask questions that are simple and easy to understand.
4. Yamakawa san, would you like to have a special musical number at your baptism?
5. We will now have a brief welcome by Bishop Hayashi.
6. Elder Wakamatsu, would you please play the prelude music?
7. Lessons taught to recent converts and less-active members are a key indicator for conversion.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down why it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book. (Note: The translation given for each sentence is what the speaker was trying to say, not necessarily what the sentence actually says)

1. Iesu Kirisuto ni tsuite ***subarashii no messēji** o wakachiatte imasu.
   We are sharing a wonderful message about Jesus Christ.
2. Iesu Kirisuto no Aganai wa Sukui no Keikaku no naka de motto mo ***jūyō mono** desu.
   The Atonement of Jesus Christ is the most essential part of the Plan of Salvation.

3. Baputesume o ukeru no ni atatte, donna henka ga ***muzukashii deshita** ka.
   At the time you were baptized, what changes were difficult for you?
4. ***Seishinseii na inori** o tōshite watashitachi wa Josefu Sumisu ga makoto no yogensha datta to shiru koto ga dekimasu.
   We can know that Joseph Smith was a true prophet by praying with real intent.
5. Haru ga ***utsukushii da to itsumo omotte** ita n' desu ga Nihon no haru ga toku ni utsukushii desu yo ne.
   I have always thought the spring was beautiful, but spring in Japan is especially beautiful.

D. Error Correction

Each sentence is either correct or has one error. Write down on a separate piece of paper or say the correct for to your companion and check your answers with those in the answer key. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Ai ni afureta Ten no Otōsama de arareru Kami-sama no nikutai wa fushifumetsu to kanzen desu.
   Our loving Heavenly Father's body is immortal and perfect.
2. Kamisama no me kara mite fusawashii mono to naru nowa watashitachi kojin na sekinin desu.
   It is our personal responsibility to become worthy in the sight of God.
3. Kamisama wa hito ga hitori de iru nowa yokunai to omoi, Adamu ni Eba o ataemashita.
   God thought that it was not good for a person to be alone, so he gave Eve to Adam.
4. Honda san ga ganbatte kudasatte iru nowa hontō ni subarashii da to omoimasu.
   I really think that it is wonderful that you are working so hard.
5. Moshi jinsei ga totemo kantan de, charenji ya konnan ga mataku nakattara dō natte iru to omoimasu ka.
   What do you think would happen if life was very easy, and there were absolutely no challenges or difficulties?
6. Kodomo niwa anzen na kankyō no naka de sodatte hoshii desu.
   I want my kids to be raised in a safe environment.
7. Kyōkai no shūkai de, dono yōna koto ga tanoshii deshita ka.
   What did you enjoy about our Church meetings?
8. Ii da yo!
   That's fine!

E. Scripture Activities

"The words and the way they are used in the Book of Mormon by the Lord ... should be used by us in teaching gospel principles" (Ezra Taft Benson, "The Book of Mormon and the Doctrine and Covenants" --see *Preach My Gospel*, 180).

1. (~15 min.) Read Alma the Younger's conversion experience in Alma 36. Read アルマ書 36:20-21. Write down the words and phrases he uses to describe his suffering, and then his joy. Check your answers in the back.

2. (~30 min.) How would you say the scriptural phrases in the table below? Number a paper 1 to 12, and create two columns. In the first column, guess what the phrases below would be in Japanese using the vocabulary you know. Then, comparing the English scriptures to the Japanese scriptures, look up the scripture references listed below, and find the actual wording used.

	Phrase	Reference
1.	still, small voice	1 Kings 19:12
2.	plates of brass	1 Nephi 5:10
3.	plates of gold	Mosiah 28:11
4.	strait and narrow path (which leads to eternal life)	2 Nephi 31:18-19
5.	wrestle with God in mighty prayer	Alma 8:10

6.	holy prophets	Mosiah 15:11
7.	great and marvelous	1 Nephi 1:14
8.	great and spacious building	1 Nephi 11:35, 12:18
9.	large in stature	I Nephi 2:16
10.	slow of speech	Moses 6:31
11.	2,000 stripling soldiers / 2,000 stripling warriors	Alma 53:22/ Guide to the Scriptures, Anti Nephi Lehies

3. Think of an investigator, recent convert, or other member or family, and what they need help with. Think of a story from the scriptures, or a general conference talk that would fit their particular circumstances and help to address their needs. Choose five new phrases from that scripture story or general conference talk, and learn how to say it in Japanese. For example, if you were sharing a message to strengthen a church member, how would you say "The Tender Mercies of the Lord" (from Elder Bednar's talk), or that something was a "tender mercy"? Or how would you talk about having a "broken heart and a contrite spirit," or "coming down in the depths of humility" in Japanese? Use the pattern learned in activity 2 above to find terms.

Remember that you have a variety of resources. You can look up unfamiliar adjectives in a dictionary, compare the English scriptures or article with the Japanese version, and/or consult a native speaker. For set phrases like a "broken heart and a contrite spirit," **make sure you consult with native Japanese speaking church members** to make sure that the phrase you use in Japanese is the set, standard way that members in Japan will recognize.

F. ***Preach My Gospel*** **Activity** (~20 min.)
Read the section "Learn to Recognize the Promptings of the Spirit" in *Preach My Gospel*, pages 96-97. Write down the following adjectives and descriptive phrases from the first and second paragraphs of the section: quiet, subtle, loud, harsh, voice of thunder, voice of tumultuous noise, still voice of perfect mildness, still small voice.

Use the Rōmaji *Preach My Gospel* and a dictionary to find the corresponding adjectives in Japanese. Check your answers. Memorize at least five of these terms to assist you in describing the Spirit to those you teach.

Learn with Your Companion (~5 min. each)

G. 1. Teach a short (two to five minute) lesson about the Atonement to your companion, sharing the scripture in question 1 of section E above with your companion. Teach, expound, and/or ask questions using the key words you learned.

2. Have your companion drill you on the adjectival phrases you learned in question 2 of section E above. Ask them to look at the answers section while testing you, and to correct you.

3. Have your companion drill you on the adjectival phrases you learned in question 3 of section E above. Ask them to look at the answers section while testing you, and to correct you.

Learn with a Native Speaker (~25 min.)

H. Read the section "Learn to Recognize the Promptings of the Spirit" in *Preach My Gospel*, pages 96-97. Teach a native speaking church member a three to five minute lesson about how to recognize the Spirit. You may use the scriptures, a personal experience, etc. Consider using some of the adjectives and terms you learned in activity F above. Ask the native speaker for feedback. Ask specific questions, such as "What parts of the teaching made it clear and easy to understand what the Spirit feels like?" or, "What was confusing?"

Then ask the member to share an experience with you in which they felt the Spirit. Ask them to talk to you as if you were a native speaker of Japanese. Be sure to write down any words or phrases you do not understand. Ask the member what those words and phrases mean, and/or use a dictionary.

Try teaching them again, using their feedback and the things you learned from listening to them teach.

Particle *to* & *to iu*

Introduction

In this lesson, you will find another function of the particle *to*. This will help you to testify and share what you and other people think, feel, and believe more effectively. You will also learn how to specify nouns clearly (e.g., Explain who certain people are, specify certain promises, and more).

Notice (particle *to*)

Look at the following example sentences below containing the particle *to*. How is the particle *to* used in these sentences?

Examples:

Kami ga	iru	**to**	omoimasu ka.	
God	*exists*	*?*	*do you think ?*	

Do you think that God exists? OR Do you think there is a God?

Konshū	kyōkai ni	kuru	**to**	iimashita.
this week	*church*	*come*	*?*	*said*

He said that he would come to church this week.

Kore wa	Iesu Kirisuto no	fukuin	**to**	yobaremasu.	
this	*Jesus Christ*	*of*	*gospel*	*(that)*	*is called*

This is (that which is) called the gospel of Jesus Christ.

Were you able to come up with a few ideas of how particle *to* might be used?

Let's Talk About It

The particle *to* is sometimes referred to as a quote marker. It works with many different verbs that have to do with feeling, speaking, thinking, calling, etc. (e.g., *omou* "to think," *iu* "to speak," *kanjiru* "to feel," *yobu* "to call," *shitte iru* "to know," *yaku-soku suru* "to promise," *kiku* to "hear/ask," *kaku* "to write," *shinjite iru* "to believe," *setsumei suru* "to explain," etc.).

The particle *to* is similar to the way "that" is often used in spoken English. It marks a "sentence within a sentence", or more specifically a smaller sentence within a larger sentence. For example, the first sentence above, *Kami ga iru to omoimasu ka*, is translated as, "Do you think ***that*** there is a God?" It is also why the second example above, *Konshū kyōkai ni kuru to iimashita*, is translated as, "He said ***that*** he would come to Church." The part of the sentence before the particle *to* is in plain form.

Examples:

Sore yue,	anata wa	sore ga	tadashii	**to**	kanjiru de arō.
therefore	*you*	*that*	*is right*	*?*	*you shall feel*

"...therefore, you shall feel that it is right" (Doctrine and Covenants 9:8).

Kamisama ga	subete no	hitobito o	ai shite orareru	**to**	shitte imasu.
God	*all*	*people*	*loves (hon.)*	*(that)*	*I know*

I know that God loves all people.

Kamisama wa	watashitachi ga	imashime o	mamoru toki ni	shukufuku o	ataeru	**to**	yakusoku shimashita.
God	*us*	*commandments*	*keep*	*when*	*blessings*	*gives*	*promised*

God promised that He would give us blessings when we keep His commandments.

***Note:** The "Embedded Questions" and the "Relative Clauses – Plain Form Noun" lessons will help solidify the concept of a "sentence within a sentence."

Notice (*to iu*)

Now that you understand the "quote marker" function of particle *to*, let's look at another application. The sentences below contain the phrase *to iu*. What does *to iu* mean? How does it relate to the parts of the sentence right before and after it?

Examples:

Josefu Sumisu	**to iu**	yogensha ga	erabaremashita.
Joseph Smith	*named*	*prophet*	*chosen*

A prophet named Joseph Smith was chosen.

Subete no	hito niwa,	sentaku no jiyū	**to iu**	tamamono ga	ataerarete imasu.	
all	*people*	*agency*	*of / (which is called)*	*gift*	*is given / have*	

"All people have the gift of [which is called] agency" ("Preach My Gospel," 33).

Yamamoto san wa	kono	messēji ga	shinjitsu	de aru	**to iu**	akashi o	emashita.
Ms. Yamamoto	*this*	*message*	*true*	*is*	*that*	*testimony*	*received*

Ms. Yamamoto received a testimony that this message is true.

What ideas did you come up with for the meaning of *to iu* and how it relates to the surrounding parts of the sentence?

Let's Talk About It

To iu is basically the same as a relative clause (see the "Relative Clauses – Plain Form Noun" lesson for more information). *To iu* can be translated as "is called," "named," "of," and even "that." Essentially **it is specifying, describing, or naming the noun which follows *to iu* by the noun or idea before it**. Why is this useful?

Look at the following two sentences:

Example:

Atarashii	yogesha ga	erabaremashita.	Kono	yogensha wa,	Josefu Sumisu	to iimasu.
new	*prophet*	*was chosen*	*this*	*prophet*	*Joseph Smith*	*is called*

A new prophet was chosen. This prophet was (is named, is called) Joseph Smith.

When using the concept of *to iu*, you can easily combine the two sentences above:

Example:

Josefu Sumisu	**to iu**	atarashii	yogensha ga	erabaremashita.
Joseph Smith	*named*	*new*	*prophet*	*chosen*

A new prophet named / called Joseph Smith was chosen.

In essence, *to iu* provides a way to describe or name a noun within a sentence. The noun preceding *to iu* is the name of the noun following *to iu* (e.g., "a book ***called*** the Book of Mormon," "a man ***by the name of*** Joseph Smith"). However as mentioned above, an idea (in plain form) can also be used to specify a noun which follows *to iu* (see last example below).

Examples:

Watashitachi	no tame ni	Chie no Kotoba	**to iu**	keiji ga	ataeraremashita.
we	*for*	*Word of Wisdom*	*called*	*revelation*	*was given*

A revelation called the Word of Wisdom was given for us.

Josefu Sumisu wa	Morumon Sho		**to iu**	hon o	yo ni	dasu	yōni	meijiraremashita.
Joseph Smith	*Mormon*	*Book*	*called*	*book*	*world*	*bring out*	*so that*	*was commanded*

Joseph Smith was commanded to bring out a book called the Book of Mormon to the world.

Anata no	meshi niwa,	jūjun de areba	mitama ga	ataerareru	**to iu**	yakusoku ga	tomonatte imasu.
your	*calling within*	*if obedient*	*Spirit*	*will be given*	*that*	*promise*	*accompanied*

Your calling is accompanied by a promise that the Spirit will be given if you are obedient.

Activities (see answers on pp. 261-262)

Learn on Your Own

A. Fill in the Blank

The sentences below have blanks where either particle *to* or *to iu* should be. Fill in the blank with the correct answer and check your answers.

1. Kazoku no tame ni inoru to, hitsuyō na michibiki o erareru __ yakusoku shimasu.
2. Seirei no tamamono __ no wa Ten no Otōsama no kodomotachi o Kirisuto no moto e chikazukeru shudan desu.
3. Seiten no oshie o rikai shi, ōyō shitai __ omotte imasu.
4. “Kore wa watashi no ai suru ko desu. Kare ni kikinasai,” __ iwaremashita.
5. Bisshoppu ni kayōbi ni eikaiwa o oshite kudasai __ iwareta __ omotta n desu keredomo…
6. Mukashi kara yogenshatachi wa Shu no imashime o mamorinasai __ iwarete imasu.
7. Hinkure Daikanchō wa jibun o wasurete hatarakinasai __ iwaremashita.
8. Fukuin __ shiwase no messēji ga arimasu.
9. Donna negaigoto demo kanaerareru __ iwaretara, nani o negaimasu ka.
10. Inori ni wa Kamisama ni ichinichi no dekigoto o hōkoku suru __ yakuwari mo arimasu.

B. Order the Sentence

The sentences in the following list are out of correct order; they also are missing particle *to* and/or *to iu*. Re-write the sentences in the correct order adding particle *to* and/or *to iu* to complete each sentence. Use the translations for guidance. Check your answers.

1. hito no tame ni aru ansokunichi wa hito oshieraremashita Iesu wa
   Jesus taught that the Sabbath day was made for our benefit.
2. kuiaratameru hitsuyō ga aru imi desu kore wa seisan o ukeru mae ni
   That means we must repent of our sins before taking the sacrament.
3. futatsu no bubun ni wakeraremasu kyūyaku seisho to shinyaku seisho Seisho wa
   The Bible is divided into two sections: the Old Testament and the New Testament.
4. kotoba wa Ansokunichi o arawasu eigo no Sabbath Heburaigo ni yurai shimasu kyūsoku o imi suru
   The word Sabbath comes from a Hebrew word meaning rest.
5. warui koto o okonaitai nozomi o kokoro o kiyouku shite kudasaimasu Seirei wa watashitachi ga nido
   The Holy Ghost purifies our hearts so we no longer have the desire to do evil.
6. sunawachi chūjitsu de atte negau toki ni nomi Seirei ten no shisha no tasuke o Seirei no otozure o ukeru no desu
   This means that the Holy Ghost will come to us only when we are faithful and desire help from this heavenly messenger.
7. Seirei no michibiki ya reikan o erareru chōrō kara anshu o uketa dake de shikashinagara hoshō wa arimasen
   However, there is no guarantee that the person will receive inspiration and guidance from the Holy Ghost just because the elders have laid their hands on his or her head.
8. Shu wa sore o shinden sunawachi Kami no miya Nikutai wa hijō ni taisetsu de aru tame yobaremashita
   Our bodies are so important that the Lord calls them temples of God.
9. gi no gensoku ni shitagawanakereba shinken no chikara wa seigyo dekinai oshieraremashita Shu wa
   The Lord has told us that the power of the priesthood cannot be controlled except in righteousness.
10. wa watashitachi no shūnyū no koto de aru maitoshi karera no eru zenrieki no jūbun no ichi setsumei shite imasu Daikanchōkai wa
    The First Presidency has explained that "one-tenth of all their interest annually" refers to our income.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Kyōkai ni ***ikinasai to iu*** koto ga dekimasu.
   (We) can go to the church.
2. Ano otoko no hito wa Jones to iu ***desu***.
   That man is called Jones.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Josefu Sumisu ga honyaku shita no wa hon to iu Morumon sho desu.
2. Aruma wa kono setsu de baputesuma ga hitsuyō da oshiemasu.
3. Morumon to yogensha wa Amerika ni ita yogensha no kiroku o Morumon sho ni matomemashita.
4. Iesu wa mizu to rei no baputesuma ga hitsuyō to oshiete oraremasu.

E. Scripture Activity

Read アルマ書 32:34-35 and look for the phrase というのは. Without looking at your English scriptures, answer the following questions: (1) What are the clauses before and after というのは? (2) What is the relationship between the clauses before and after というのは? (3) What is the usage of というのは? Check your answers.

F. Language Study Plan Activity

"Actively Listen," bullet 3. Write down every time you hear a native speaker use particle *to* and *to iu*. Were *to* and *to iu* used differently than you would have used them? If so, use this book and/or ask a native speaker to determine the correct usage. Imitate the pattern you learned.

Learn with Your Companion

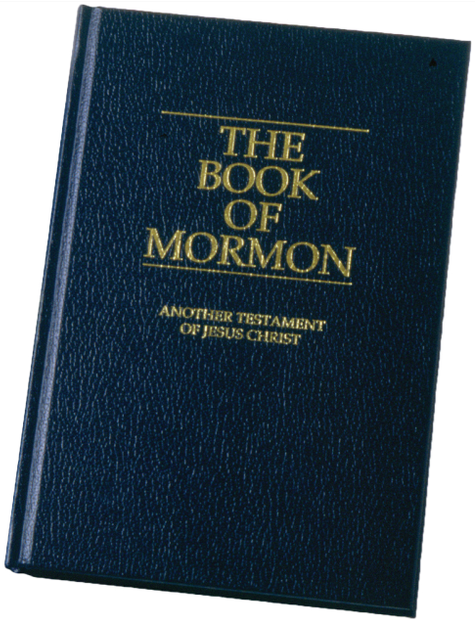
G. With your companion, make a list of the topics you will be teaching this week. For each topic, write down all the points about that topic that people you will be teaching need to know. For each point the people you will teach need to know, write a sentence using embedded questions, relative clauses (PF noun), particle *to*, or *to iu*. See the example sentences below for ideas.

Topic: Feeling the Spirit **Specific Points:** (1) who the Spirit is, and (2) what the Spirit feels like.

1.	Seirei to wa hibi no seikatsu no naka de dono yōni Iesu Kirisuto ni shitagau koto ga dekiru no ka oshiete kudasaru rei no o-kata desu.	Particle *to*, embedded question, and relative clause.
2.	Mata kokoro yasuragu odayaka na kimochi o kanjisasete kudasaimasu.	Relative clause.

Learn with Your District

H. As a district, pick an object or person that you would like to describe; for example, the Book of Mormon or the Savior. Using embedded questions, relative clauses (PF noun), particle *to*, and *to iu*, have each missionary write as many sentences as they can in five minutes that describe the chosen object or person. Share these sentences with and give feedback to each other. Discuss how you can use these sentences in a finding or teaching setting, then practice these sentences in the finding or teaching situation you choose.



Referents - *ko, so, a, do*

Introduction

You probably know how to say "The Church is true" in Japanese. But what if you wanted to be more specific and say "*This* church is true"? In this lesson, you will learn how to say **this**, **that**, **that over there**, and **which**. In order to do this you add something to the end of *ko, so, a,* or *do* (e.g., *k***o*re*, *s***o*re*, *a***re**, *d***o*re**). You will learn what each of these words mean, what endings to attach to them, and how these concepts are slightly different from English.

Notice (difference between *ko, so, a, do*)

Look at the examples below. What is the meaning of *kore*, *sore*, *are*, and *dore*?

Examples:

Kore wa	kyōkai	desu.	
this	*church*	*is*	
This (over here near me) is the church.			
Sore wa	kyōkai	desu.	
that	*church*	*is*	
That (over there near you) is the church.			
Are wa	kyōkai	desu.	
that	*church*	*is*	
That (over there, that we both see or know about) is the church.			
Dore ga	kyōkai	desu ka.	
which	*church*	*is*	
Which is the church?			

Did you figure out the meanings of each?

Let's Talk About It

There are many different words and phrases you can make by adding something to *ko, so, a,* and *do*. However, the type or direction of reference stays the same for each. Below are two different ways to think about the differences between *ko*, *so*, *a*, and *do*. Neither way is more correct than the other; neither way can be used absolutely to interpret the uses of *ko*, *so*, *a*, and *do* words. Therefore, listen carefully to and imitate how native speakers use these words.

(1) Each *ko*, *so*, *a*, and *do* word can directly correlate with an English translation. For example:

kore - **this** *sore* - **that** *are* - **that over there** (a distance far away) *dore* - **which**

(2) Another way to think about the differences between *ko*, *so*, *a*, and *do* has to do with the knowledge, information, and space the speaker and listener have or occupy individually or collectively.

***Ko* words**	Indicate something physically or emotionally close or intellectually familiar to the speaker. This can include things close and familiar to the listener as well but not necessarily.
***So* words**	Indicate something physically or emotionally removed from or intellectually unfamiliar to the speaker but close or familiar to the listener.
***A* words**	Indicate something physically or emotionally removed from or intellectually unfamiliar to both the speaker and listener.
***Do* words**	Indicate questions.

Note: Whether or not *ko* words refer only to the speaker or to both, the speaker and listener, depends on context.

Examples:

Kono	pen o	totte	kudasai.
this	*pen*	*take*	*please*
Please take this pen (the one that is by me).			
Sono	pen o	totte	kudasai.
that	*pen*	*take*	*please*
Please take that pen (the one that is by you).			

Ano	pen o	totte	kudasai.
that	*pen*	*take*	*please*

Please take that pen (the one over there that we both know about).

Dono	pen o	torimashō ka.
which	*pen*	*shall I take*

Which pen shall I take?

19b

Note: As mentioned above, there are many words and phrases that you can make starting with *ko*, *so*, *a*, or *do*. Some words act like nouns, such as *kore* (that), *soko* (there), *achira* (over there), and *docchi* (which). The chart below gives several options of the nouns you can create. The example sentences show how some of them are used.

Objects	Places	Definition	Definition
kore(ra) - "this (these)"	*koko* - "here"	*kochira* - "here/this"	*kocchi** - "here"
sore(ra) - "that (those)"	*soko* - "there"	*sochira* - "there/that"	*socchi** - "there"
are(ra) - "that (those)"	*asoko* - "there"	*achira* - "there/that"	*acchi** - "there"
dore - "which"	*doko* - "where"	*dochira* - "where/which"	*docchi** - "where"

**Note: Kocchi*, *socchi*, etc. are more direct and less formal than *kochira*, *sochira*, etc. Therefore, *kochira*, *sochira*, etc. are generally more appropriate to use as a missionary.

Describing

Examples:

Kore wa	Daraku to	yobarete imasu.	
this	*the Fall*	*is called*	

"This is called the Fall" (Preach My Gospel, 57).

Asoko wa	Takenoshita san no	kaisha	desu.
that place	*Mr. Takenoshita*	*company*	*is*

That place (over there/that we both know) is Mr. Takenoshita's company.

Kayōbi	ka	Suiyōbi,	**dochira** no	hō ga	yoroshii deshō ka.
Tuesday	*or*	*Wednesday*	*which*	*one/way*	*is good*

Which (one) is good (better), Tuesday or Wednesday.

Tanigawa Kyōdai no	apāto wa	**kocchi**	desu.
Brother Tanigawa	*apartment*	*over here*	*is*

Brother Tanigawa's apartment is over here.

19c

Note: Some *ko*, *so*, *a*, and *do* combinations must be followed by a noun. For example, in English we say "*this* pen" where "this" is attached to the word "pen." These act in a similar manner to adjectives by clarifying to which object you are referring (see the "Adjectives" lesson for more information) but cannot be used alone like adjectives can. The following chart provides a few of these words. There are also a few example sentences below. (You will notice that many of the forms are very similar in meaning. Listen to native speakers to learn how to tell the difference.)

Objects	Description	Description	Description
kono - "this"	*kono yōna* - "like this"	*konna** - "like this"	*kō iu / kō itta* - "like this"
sono - "that"	*sono yōna* - "like that"	*sonna** - "like that"	*sō iu / sō itta* - "like that"
ano - "that"	*ano yōna* - "like that"	*anna** - "like that"	*ā iu / a itta* - "like that"
dono - "which"	*dono yōna* - "which way"	*donna** - "what kind"	*dō iu / dō itta* - "what kind"

**Note: Konna*, *sonna*, etc. are more direct and less formal than *kono yōna*, *sono yōna*, etc. Therefore, *kono yōna*, *sono yōna*, etc. are generally more appropriate to use as a missionary.

Examples:

Shinri wa,	**dono**	jidai ya	bunka	ni atte mo	kawaranai...	
truth	*which ever*	*age*	*culture*	*existing within*	*no change*	

Truth is the same in every (which ever) age and culture. ("Preach My Gospel," 75)

Ano yōna	baai,	nani o	suru	hitsuyō ga	aru	to omoimasu ka.
that kind of	*instance*	*what*	*do*	*necessary*	*there is*	*do you think*

In those kind of (that we both understand) instances, what do you think you need to do?

Sonna	toki,	rakutan shi,	kanashii	kimochi o	kanjiru no wa	kantan	desu.
that kind of	*time*	*get depressed*	*sorrowful*	*feeling*	*feeling*	*easy*	*is*

It is easy at those (kind of) times to get depressed and feel sorrowful.

Dō iu	hito	desu ka.
what kind	*person*	*is*

What kind of person is he/she?

Note: A final form that *ko*, *so*, *a*, and *do* combinations can take is similar to adverbs, or words that describe how you do an action (see the "Adverbs" lesson for more information). Here is a chart with a few examples with example sentences below.

Manner	Manner	Amount	Manner
kō - "this way"	*kono yōni* - "this way"	*konna ni* - "this much"	*kō iu / konna fū ni* - "this way"
sō - "that way"	*sono yōni* - "that way"	*sonna ni* - "that much"	*sō iu / sonna fū ni* - "that way"
ā - "that way"	*ano yōni* - "that way"	*anna ni* - "that much"	*ā iu / anna fū ni* - "that way"
dō - "what way / how"	*dono yōni* - "which way / how"	*donna ni* - "however much"	*dō iu / donna fū ni* - "which way / how"

Examples:

Yogensha	Josefu Sumisu wa	shinkō	ni tsuite	**kō**	osshaimashita.
prophet	*Joseph Smith*	*faith*	*about*	*this (way)*	*to say (hon.)*

The prophet Joseph Smith said this about faith.

Sono yōni	kanjita	koto ga arimasu ka.
that way	*felt*	*have you ever*

Have you ever felt that way before?

Sonna ni	ochikomanaide	kudasai.
that much	*not get down on oneself*	please

Please do not get down on yourself that much.

Katada san wa	**ko iu fū ni**	kanjite iru	kamoshiremasen.
Ms. Katada	*this way/like this*	*feeling*	*probably*

Ms. Katada probably feels like this (this way).

Note: There are many different words that can be made using *ko*, *so*, *a*, and *do* that it can be overwhelming at first. Try learning just a few to start with (suggested words to start with: *kore, koko, kono, kono yōna, kono yōni*). Once you have mastered these, continue learning the remainder in this lesson until you have mastered them all. When you a native speaker use *ko*, *so*, *a*, or *do* in a way that is unfamiliar to you, learn how they used the word and imitate their usage.

Activities (see answers on pp. 262-263)

Learn on Your Own

A. Fill in the Blank

Fill in the blank with the ko, so, a, or do words that correctly complete each sentence. Check your answers.

1. ___ wa watashitachi no kyōkai ga Kami no miya de aru to shinjite iru shinden desu.
   That is the temple our church believes is the house of God.
2. Iesu wa Josefu Sumisu ni ___ jidai no kyōkai wa ___ shūha mo machigatte iru to oshieraremashita.
   Jesus taught Joseph Smith that from all the churches of that period that every denomination was mistaken.
3. Iesu Kirisuto ni tayoru nara ___ ni hitobito wa heian o miidasu koto ga dekiru deshō.
   If (you) rely on Jesus Christ, (you) will be able to find peace in that reliance.
4. ___ ga watashitachi ga o-watashi shitai to omotte iru Iesu Kirisuto ni tsuite no mō hitotsu no akashi, Morumon sho desu.
   This is the Book of Mormon, another testament of Jesus Christ which we want to give to you.

5. Jūyonsai to iu wakasa ni mo kakawarazu Josefu Sumisu wa ___ shūha ga mottomo tadashii no ka ni tsuite shinken ni nayande imashita.
   Despite being as young as fourteen years old, Joseph Smith seriously worried about which denomination was most correct.
6. Iesu wa ___ iwarete imasu. Osonago wa watashi no moto ni kuru mama ni shinasai. Tengoku wa ___ mono no tame ni aru no desu.
   Jesus has said this: Little children, come unto me as (you) are. For heaven is for such as these.
7. Shingaku, shūshoku, kekkon nado ___ jinsei de no jūyō na ketsudan o kudasu toki ni nesshin ni seibun o yoku inoru koto ni yotte Kamisama kara hitsuyō na michibiki o ukeru koto ga dekiru no desu.
   When reaching a crucial decision in life like going on to college, finding a job, getting married, and so forth; through diligently searching the scriptures and praying, (you) can receive the guidance (you) need from God.
8. Nesshin ni seibun o kenkyū shi yoku inoru toki ni watashitachi wa jinsei no mondai ni ___ taisho sureba yoi ka o shiru koto ga dekimasu.
   When I diligently study the scriptures and pray often, (I) am able to know how to deal with life's problems.
9. Moshi watashitachi ga machigatte iru kyōkai ni hairu no nara ___ michitarinai jinsei o okuru koto deshō.
   If (you) were to enter a mistaken church, (you) would lead an empty life like that.
10. ___ takusan no o-kane o jūbun no ichi toshite osametara seikatsu ga kurushiku naru to omowareru kamoshiremasen ga, shinkō o shimesu toki ni Kamisama wa tashika ni watashitachi o tasukete kudasaimasu.
    (You) might think that life would become difficult if you pay that much money as tithing, but when you show (your) faith, God will certainly help us.
11. ___ kimarikitta kotoba o kurikaesu no dewa naku, kokoro kara no omoi o watashitachi wa inoru koto ga dekimasu.
    We can pray the feelings of our hearts, not by repeating set phrases like that.

B. Give Directions

Look at the map below. For each drawn-in pathway, write directions describing how to get from the starting point (circle) to the stopping point (x). Use *ko*, *so*, *a*, and *do* words to describe the landmarks on the way. Check your answers with the native-written examples in the answers section.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. ***Dono** hon ga Morumon sho desu.
   This book is the Book of Mormon.
2. Watashi mo ***koko** mondai ga arimasu.
   I have this problem also.
3. ****Dore*** wa nan desu ka.
   What is that?
4. ***Kore** tatemono ga shinden to yobarete imasu.
   This building is called a temple.
5. Dare ga ***yogensha** o tsutaemasu.
   (I) will tell you who is a prophet.
6. Dore ***wa** tadashii michi desu ka.
   Which is the correct path?
7. ***Sono** wa totemo muzukashii koto desu.
   That is a very difficult thing.
8. Rokuji ka hachiji, ***docchi** ga tsugō ga yoroshii deshō ka.
   Six o'clock or eight o'clock, which is better for you?

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Dore wa chirashi o kubaru tame ni ii tokoro desu.
2. Dono yōni shite Suginami-ku ni ikeru gozonji desu ka.
3. Itakura san wa dō iu fū ni o-tomodachi to kyōkai no koto o hanasu koto ga dekiru to omoimasu.
4. Tamagawa Gakuen wa dochira ni ikeba ii deshō ka.
5. Are e wa Iesu no Aganai o arawashite imasu.
6. Iesu Kirisuto ni shitagau to seiyaku o kawashite iru hito wa sono yōna koto o shimasen.
7. Kazoku ya o-kane, dochira ga go-jibun ni totte mottomo taisetsu desu ka.
8. Josefu Sumisu ga makoto no yogensha da to iu shōko ga dore desu.

E. Language Study Plan Activity

"Actively listen," bullet 3. For every *ko*, *so*, *a,* or *do* word you hear today, answer the following questions: (1) To what was the *ko*, *so*, *a,* or *do* word referring? (2) Did the thing being referred to come before or after the *ko*, *so*, *a,* or *do* word? Imitate the ways native speakers use *ko*, *so*, *a,* and *do* words.

Learn with Your Companion

F. Describing Principles

With your companion, use *ko*, *so*, *a*, and *do* words and write brief testimonies that describe the following topics:

(1) what the Spirit feels like, (2) how the gospel helps you every day, and (3) how the Atonement works.

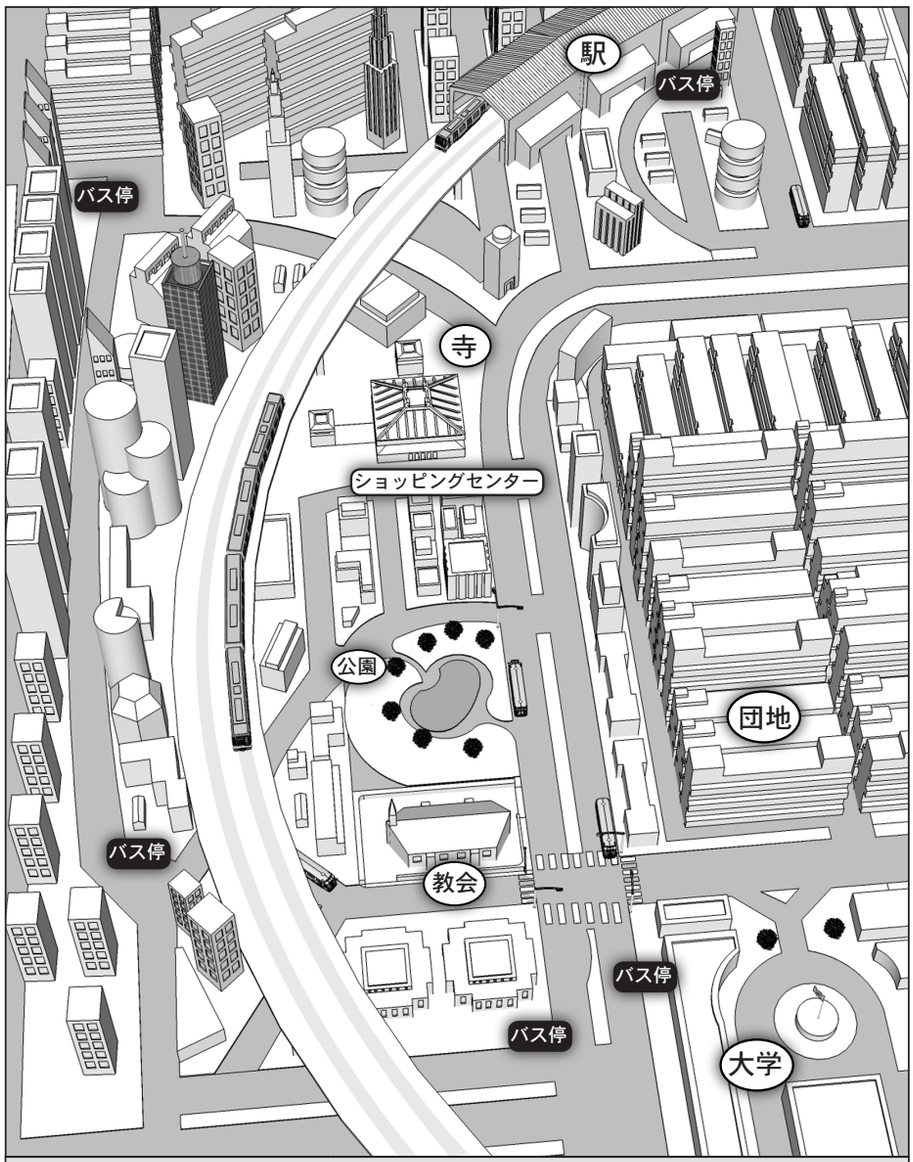
Compare your lessons with the native-written examples in the answers section.

Learn with a Native Speaker

G. Give Directions

1. Choose two points on the map: a starting-point and a destination. Give the directions from the starting-point to the destination to a native speaker. Focus on using *ko*, *so*, *a*, and *do* words. Have them give you feedback on your usage of those words and on your directions in general. Have them give directions from the starting-point to the destination. Imitate their usage of *ko*, *so*, *a*, and *do* words and their phrasing in general.

2. Pick two places in your area. Give directions to a native speaker from one of your chosen places to the other. Focus on using *ko*, *so*, *a*, and *do* words. Have them give you feedback on your usage of those words and on your directions in general. Have them give directions for the same places. Imitate their usage of *ko*, *so*, *a*, and *do* words and their phrasing in general.



Key		
Kyōkai – 教会	Kōen – 公園	Eki – 駅
Tera – 寺	Daigaku – 大学	Danchi – 団地
Shoppingu Sentā – ショッピングセンター		Basutei – バス停

Relative Clauses - Plain Form Noun

Introduction

Relative clauses (also known as "plain form nouns") are basically phrases or sentences within a sentence. In this lesson you will learn how to identify relative clauses, how to form them in Japanese, and when to use them.

Notice (finding and using relative clauses)

Look at the example sentences below. The relative clauses are in bolded red and underlined. What is a relative clause? How do you form it in Japanese? What does it modify?

Examples:

Shinken wa	**jitsuzai suru**	kennō	desu.
priesthood	*real*	*authority*	*is*

The priesthood is a real (existent) authority.

Kami wa	**kanzen na**	**eikō o**	**uketa**	o-kata	desu.
God	*perfect*	*glory*	*received*	*being*	*is*

God is a perfect and glorified being.

Tsumi towa,	**Kami no**	**imashime ni**	**han suru**	okonai	de aru.
sin	*God's*	*commandments*	*against*	*deeds*	*is*

"...Sin is disobedience to God's commandments..." ("Preach My Gospel," 61) (Lit. Deeds which are against...)

Ansokubi no	kōdō wa,	**Kami o**	**uyamai,**	**reihai suru**	ketsui no	araware	desu.
Sabbath Day	*actions*	*God*	*respect*	*worship*	*commitment*	*sign*	*are*

Our action's on the Sabbath day are a sign of our commitment to respect and worship God.

What did you discover about relative clauses, how they are formed, and what they modify?

Let's Talk About It

In Japanese, a relative clause acts just like an adjective in modifying a certain noun. Adjectives are often attached to nouns in order to distinguish a certain noun you are talking about. For example, you can say "bring a *book*" (***hon*** *o motte kite kudasai*) or "bring the *red book*" (***akai hon*** *o motte kite kudasai*). The second sentence distinguishes a specific book. The same thing can be said about relative clauses.

A relative (relating to) clause (phrases) is a phrase or sentence which modifies the noun which follows it. You simply attach a phrase or sentence in plain form before a noun you want to specify. For example, in the second example sentence in the "Notice" section above, *Kami wa kanzen na eikō o uketa o-kata desu*, you can take out the relative clause and the sentence would be *Kami wa o-kata desu* (God is a being)—a complete sentence in and of itself. However, to be more descriptive of what type of being He is, we add *kanzen na eikō o uketa* to indicate He is a being "*who is* perfect and glorified."

Here are a few more examples. See if you can tell how the relative clause modifies the noun that follows it.

Examples:

Seirei niwa	**watashitachi o**	**kiyomeru**	chikara ga	arimasu.
Holy Ghost	*us*	*sanctifying/cleansing*	*power/effect*	*has*

"The Holy Ghost has a sanctifying, cleansing effect upon us" (Japanese adapted from "Preach My Gospel," 65).

Hibi,	**tasuke o**	**hitsuyō to shite iru**	hitobito ni	te o	sashinobemasu.
daily	*help*	*in need*	*people*	*hand*	*extend*

Daily, we extend a hand to (those people) in need of help.

Fukuin no	dai ichi no	gensoku wa,	**Shu**	**Iesu Kirisuto o**	**shinjiru**	shinkō	desu.
gospel	*first*	*principle*	*Lord*	*Jesus Christ*	*believe*	*faith*	*is*

"The first principle of the gospel is faith [believing] in the Lord Jesus Christ" ("Preach My Gospel," 61).

Maishū,	**zōn rīdā ni**	**isshūkan no**	**hataraki**	**ni tsuite**	**hōkoku suru**	hitsuyō ga	arimasu.
every week	*zone leader*	*one week's*	*work*	*about*	*report*	*necessity*	*it is*

It is necessary to report to the zone leader every week about the week's work.

Note: In English, often we indicate a relative clause by the words like "*who," "what," "where," "when," "to," "which," and "that."* Look at the examples throughout this lesson to see if you can recognize these words being used in the English translations. This may aid you in knowing when you need to use a relative clause.

Note: The subject, if included, of a relative clause is always marked by the particle *ga*.

Examples:

Kakunin no	**gishiki ga**	**okonawareru**	Seisankai ni	kite	itadakemasu ka.	
confirmation	*ordinance*	*is performed*	*Sacrament Meeting*	*come*	*will you*	

Will you come to Sacrament Meeting where a confirmation is being performed?

... **watashi ga**	**anatagata ni**	**shimeshita**	watashi no	karada o	kinen shite,	kore o	okonai nasai.	
I	*unto you*	*shown*	*my*	*body*	*in remembrance*	*this*	*shall do*	

"And this shall [ye] do in remembrance of my body, which I have shown unto you" (3 Nephi 18:7).

Note: In some sentences which use relative clauses, the particle *no* is found in what might seem to be where particle *ga* should be to mark the subject. When particle *no* is used for the subject, the relationship between the **subject** of the relative clause with the noun that is being modified is emphasized. When particle *ga* is used for the subject of the sentence of the relative clause the **action** describing the relationship between the relative clause and the noun.

Examples:

Fukuin ni	**kyōmi no**	**aru**	tomodachi ga	imasu ka.	
gospel	*interest*	*have*	*friend*	*is there*	

Is there (Do you have) any friend who have interest in the gospel.

Anatagata no	**kakageru**	hikari towa,	watashi	de aru.	
your	*raise*	*light*	*I*	*is*	

"I am the light which ye shall hold up" (3 Nephi 18:24).

Senkyōshi no	**oshieru**	ressun wa	Kamisama	kara no	messēji	desu.	
missionaries	*teach*	*lesson*	*God*	*from*	*message*	*are*	

The lessons the missionaries teach are a message from God.

Kanashimu	mono to	tomo ni	kanashimi	**nagusame no**	**iru**	mono o	nagusameru.	
mourn	*those people*	*together*	*mourn*	*comfort*	*need*	*those people*	*comfort*	

"...To mourn with those that mourn; yea, and comfort those that stand in need of comfort..." (Mosiah 18:10)

Note: One final thought about relative clauses or "plain form nouns." As you study many different grammar forms, you may start to notice a trend. Many grammar forms (e.g., *toki, tame, kara,* etc.) are essentially nouns preceded with relative clauses. Thus the subject of phrases preceding the grammatical word (e.g., toki ni "when," tame ni "in order to," etc.) are marked with particle *ga*. We will not go into too much detail in this lesson, but here are a few examples of relative clauses using other grammar forms for you to think about.

Examples:

Samui	kara	sebiro o	kimashō ka.	
Cold	*because*	*suit jacket*	*shall we wear?*	

Shall we wear suit jackets because it's cold?

Inoru	toki ni	heian o	kanjimasu.	
Pray	*when*	*peace*	*feel*	

I feel peace when I pray.

Taniguchi san o	**tasukeru**	tame ni	nani o	shimashō ka.	
Ms. Taniguchi	*help*	*in order to*	*what*	*shall we do*	

What shall we do (in order) to help Ms. Taniguchi?

Sabaki ga	**aru**	node	sore ni	sonaenakereba narimasen.	
judgment	*exists*	*because*	*that*	*must prepare*	

Because there is a judgment we must prepare for (it/that).

Chijō ni	**kuru**	mae ni	Kamisama	to tomo ni	sunde imashita.	
earth	*come*	*before*	*God*	*with*	*lived*	

Before (we) came to earth, (we) lived with God.

Kamisama ga	**iru** nara,	nani o	o-negai shitai to	omowaremasu ka.	
God	*if, let's say, exists*	*what*	*want to request*	*do you think? (hon.)*	

If, let's say, God does exist, what do you think you would like to ask (request) (of Him)?

Ichinichi ga	**owaru**	made (ni)	sanjū ko no	atarashii	tango o	oboetai desu.
one day	*finish*	*by the time*	*thirty*	*new*	*words*	*I want to remember*

I want to remember (memorize) 30 new words by the end of (this) day. (Lit. ...By the time this one day finishes)

Activities (see answers on pp. 263-264)

Learn on Your Own

A. Build the Sentence

Using the vocabulary words given, create the Japanese sentence that contains the meaning of the English sentence below. Think of this as an assisted translation activity. Sometimes the particles have not been provided. You may also need to conjugate the verb. Remember that each sentence will contain a **plain form noun**.

Example: *hi, yasumu, ansokubi, reihai suru, watashitachi, Kamisama*
The Sabbath is a day we rest and worship God.

Answer: Ansokubi towa watashitachi ga yasumi Kamisama o reihai suru hi desu.

1. de aru, motto mo, toku, jiai, ōi naru
   Charity Is the Greatest of All Virtues.

2. ataeru, Kamisama, imashime, hitotsu, kara, Junketsu no Rippō
   The Law of Chastity is one of the commandments that has been given from God.

3. Morumon Sho, kiroku, kodai no, Kamisama, Josefu Sumisu, chikara, hon'yaku suru, yogensha, shinjitsu no
   The Book of Mormon is an ancient, true record that the prophet Joseph Smith translated by the power of God.

4. junsui, Iesu Kirisuto, desu, motsu, Sukuinuishi, ai, jiai
   Charity is that pure love which our Savior Jesus Christ has.

5. gensoku, Iesu Kirisuto, shinjiru, dai ichi, desu, fukuin, shinkō
   Faith in the Lord Jesus Christ is the first principle of the gospel.

6. chijin, setsumei suru, ya, fukuin, dewa nai, yūjin, kyōkaiin
   We can explain the gospel to nonmember friends and others.

7. hito, kara, chijō, yogensha, desu, mesareta, to naru yōni, Kami, Kami, daihyōsha
   A prophet is a man called by God to be His representative on earth.

8. hito, ni yotte, ya, nayande iru, tasukeru, mazushii, jiai, hito, byōnin
   Charity includes giving to the sick, afflicted, and poor. (lit. "Through charity we ...)

9. yogensha, toshite, mesareru, hito, jinsei, keiken, iroiro, desu
   A prophet may come from various stations in life.

10. deshō, yogen, seibun, keiji, han suru, shinjitsu, de aru, ukenai, Shu, hito, ikanaru, naka, tamamono, koto, mo, iwareta, motsu

    If we truly have the gift of prophecy, we will not receive any revelation that does not agree with what the Lord has said in the scriptures. (lit. If it is a person that has the true gift of prophecy ...)

B. Common Errors

Notice the part of the sentence in bold. Write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the back of the book.

(*Note*: The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Shu ni inoru toki ni, motto ***yurusu no kimochi** to ai suru kimochi ga ataeraremasu.
   When we pray to the Lord, feelings of forgiveness and love are given.
2. Chiisa na koto ni omowareta imashime ni shitagatta kekka to shite shukufuku o ***ukeru keiken** ni, dono yōna mono ga arimasu ka.
   What kind of experiences have you had in which you received blessings as a result of keeping a commandment you thought was a small thing?

C. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Kami wa, jissai ni charenji o ukete iru anata o tasukeru to nozonde oraremasu.
2. Nikutai no nai rei dake no jōtai dewa watashitachi wa Kamisama no yōni iru wa fukanō deshita.
3. Daihaikyō towa kono chijō ni Kami no kennō o motsu shinjitsu no kyōkai ga nakatta jidai no koto o iimasu.
4. Watashi suteki kazoku no nozomi wa kataku itsu made mo musubu koto desu.
5. Sukuinushi Iesu Kirisuto wa kono chijō de ikita hitobito no naka de yuiitsu kanzen ni Kamisama no mi-kokoro ni shitagatta o-kata deshita.
6. Hontō ni kōfuku na seikatsu wa Sukuinushi no Aganai ga tayoru koto ni yotte motarasaremasu.

D. Scripture Activity (~5 min.)

Read アモス3：7 and answer the following questions: (1) How many plain-form nouns used in the verse? (2) What are they? (3) What does each mean literally? (4) What are the actual corresponding phrases of each in the English scriptures?

E. *Preach My Gospel* Activities (~20 min.)

1. Read *Finding through Your Own Efforts* on page 167 of *Preach My Gospel*. Now read through the Romanized version in *Watashi no Fukuin o Nobetsutaenasai*, pp. 184-185. Answer the following questions about the section. Then check your answers.

1. What is the plain-form noun in the section heading?
2. What does the Japanese section heading mean?
3. How is the last phrase of the first paragraph, " ... the Lord will place such people in your path" translated into Japanese?
4. What plain-form noun refers to "such people," and what does this Japanese phrase literally mean in English?
5. What plain-form noun refers to "your path," and what does this Japanese phrase literally mean in English?
6. How many plain-form nouns are in the second bullet point, and what are they?
7. What are the Japanese phrases for the following? (see the first bullet point on p. 185 for Rōmaji, p. 167 for English)
   (a) people who have recently had a baby
   (b) people who have recently moved into the area
   (c) people who have experienced a death in the family

F. Audio Activity (~25 min.)

Listen to the clip from the Japanese translation of President Uchtdorf's talk, "The Infinite Power of Hope." Look up unfamiliar words as needed.

1. What is modifying the word *ketsumatsu* (i.e., what is the plain form phrase attached to this noun)? What does this plain form noun phrase mean?
2. Here, *to iu koto* serves as a type of plain form noun. What does *to iu koto* refer to? (Hint: What precedes it?). Write the actual words that compose this plain-from noun phrase in Japanese (Rōmaji if desired), and the meaning in English.
3. (a) How many different plain form phrases modify the word "*koto*" in the scripture President Uchtdorf shares at the end? (b) What are the phrases? (c) How are the verbs "*miru*" and "*kiku*" in that sentence conjugated? (d) In what base is the final verb conjugated to before the word "*koto*"? (e) What does that do to all the previous verbs in the other phrases that help make up the relative clause?
4. What phrase in the Japanese scriptures corresponds to the English phrase "them that love Him [God]"? (1 Cor. 2:9)

G. Writing Activity (~15 min.)

Think of three of your investigators. Write one sentence that you can say to each investigator to help them understand a principle they may be struggling with (a total of three sentences, one for each investigator). Follow the grammar pattern in コリント人への第一の手紙 2:9 (see the answers for 3b-3e of Audio Activity in section F above). This verse uses three plain form verbs to describe one noun, conjugating the first two as linking (BI zu for negative, BII or Bte for positive), and conjugating the last verb for past/present tense as well. Feel free to use other adjectives and plain forms in addition to the three plain form verb phrases. For example, in teaching that *God is Our Loving Heavenly Father*:

Watashitachi ga fukanzen na noni, Kamisama ga [1]watashitachi no koto o, hitori-hitori ai shi, [2]ki ni kakete, [3]shukufuku shite kudasaru kanzen na **Ten no Otōsama** desu.
Even though we are imperfect, God is a perfect (honorific) ***Heavenly Father*** *who [1]loves us, [2]cares for us, and [3]blesses us.*

In the example above, each plain form phrase is numbered and underlined, while the noun being described is portrayed in bold. In the English translation, the word "who" is both underlined and italicized, because it represents what is happening with the last verb before the noun, conjugated in plain form. If being extremely technical, the word *Otōsama* (father), alone is the noun being described. Even "*Ten no*" (of Heaven; Heavenly) becomes an adjective that describes the noun. You may want to ask a native speaker to check your sentences before you actually use them.

Learn with Your Companion (~10 min.)

H. Teach your companion a 3-5 minute lesson on the principle, *Heavenly Father Reveals His Gospel in Every Dispensation* in Japanese. Share Amos 3:7. Allow them to ask questions. Use at least two of the plain form noun instances from the verse to further explain the meaning to them.

Learn with a Native Speaker (~20 min.)

I. Mogi

Before meeting with a native speaker, prepare what you will say to accomplish the task under the first bullet point on page 167 of *Preach My Gospel*. You may want to study the vocabulary and phrases from the Rōmaji version, and/or refer to the answers to section E. *Preach My Gospel* Activity, question 7, above. Ask an older, active church member (30 years and older) to help you with a *mogi*. Show them the first bullet point on page 167 of 私の福音を述べ伝えなさい. Ask them to act the role of the bishop, ward mission leader, or someone else who would be in attendance at ward council. Give them a few minutes to prepare. Act out the task. Ask for feedback to make it (1) more effective; and (2) more polite. Take notes. Repractice as desired.

Like - *yōna* & *yōni*

Introduction

Through this lesson you will be able to learn how to say things like "I want to become a missionary like Ammon" or "How can I better develop Christ-like attributes?"

Notice (Difference between yōna and yōni)

Look at the following four sentences and notice the different ways in which both *no yōna* and *no yōni*. See if you can formulate a rule that will help you distinguish how to tell the difference and use them correctly.

Examples:

Zense de, On-chichi **no yōna** jōtai dewa arimasen deshita (*Preach My Gospel*, 48).
Pre-Earth life (at) Heavenly Father like state was not
(We) were not (in a) state like our Heavenly Father (in the) Pre-Earth life.

Josefu Sumisu **no yōni** inoru koto ga dekimasu.
Joseph Smith like pray can
(You) can pray like Joseph Smith.

Kirisuto **no yōna** tokushitsu o nobasu koto ga dekiru no desu (*Preach My Gospel*, 67).
Christ like attributes develop can (epmhasis)
We can develop Christ-like attributes.

Morumon Sho wa Seisho **no yōni** Iesu Kirisuto ni tsuite akashi shimasu.
Book of Mormon Bible like Jesus Christ about testimony do
(The) Book of Mormon, like (the) Bible, testifies about Jesus Christ.

What were you able to discover about the difference between *no yōna* and *no yōni*? Correct! Noun *no yōna* is used to modify nouns that are like other nouns, whereas noun *no yōni* is used to suggest how some noun (e.g. person) verbs (or is an adjective) like another noun (e.g. person). Based upon these two explanations, how do you think you would say "The Book of Mormon is a book like the Bible"? How do you think you would say: "I want to become a missionary like Ammon"?

Let's Talk About It

When using noun *no yōna*, the noun that you are likening something else unto is placed directly in front of *no yōna* in the sentence (see examples 1 and 4 below). If there is a noun that is either the subject or topic of the sentence being liked to another noun, then there needs to be another noun placed directly behind *no yōna* as a common frame of reference. Then, as before the noun that you are likening the subject of topic unto is placed before *no yōna* (see examples 2 and 3 below).

Examples:

Inori **no yōna** uta o sanbika to iimasu.
Prayer like song hymn say
A prayer-like song is (called) a hymn.

Morumo Sho wa Seisho **no yōna** shomotsu desu.
Book of Mormon Bible like book is
(The) Book of Mormon is a book like (the) Bible.

Watashi wa Anmon **no yōna** senkyōshi ni naritai desu.
I Ammon like missionary want to become (polite ending)
I want to become a missionary like Ammon.

Yakobu **no yōna** shinkō o hagukumu niwa dō sureba yoi deshō ka. (*Preach My Gospel*, 125)
Jacob like faith develop (in order to) what to do good is (polite)
What is the best way to develop faith like Jacob?

When using noun *no yōni*, the noun (e.g. person, place) that you are saying verbs like something else is placed as either the subject or topic of the sentence. The noun that you are likening the subject or topic to is placed directly in front of *no yōni* in the sentence and a verb, adjective, or verb phrase directly follows *no yōni.*

Examples:

Kamisama wa watashitachi ga go-jishin **no yōni** naru koto o nozonde orareru. (*Preach My Gospel*, 48)
God us Himself like become currently desires (honorific form)
God desires (that) we become like (Him).

Anatagata wa kuiaratame, ... osanago **no yōni** naranakereba naranai (3rd Nephi 11:38).
You (plural) repent (and) innocent child like must become
You must repent (and)... become like an innocent child.

Senkyōshi wa ari **no yōni** hataraku hitsuyō ga arimasu.
Missionaries ants like work necessity exists
Missionaries need to work like ants.

Ryōri o haha **no yōni** tsukuru koto ga dekimasen.
Cooking mother like make can not
(I) can't (cook) like my mother.

Note: There are also situations in which *yōni/no yōni* can be used to indicate some sort of analogous information. For instance, you have probably said something like "It feels like it's yesterday", when in reality it is not yesterday. In the example sentences below, you will see how you would say these types of things in Japanese. See if you can guess the rule.

Examples:

Dōryō wa **marude** shinda **yōni** nete imasu.
Companion as if died like sleeping
(My) companion is sleeping as if he were dead.

Marude mahiru **no yōni** akarukatta (3rd Nephi 1:19).
As if mid-day like was bright
... it was as light as though it was mid-day.

Activities (see answers on p. 264)

Learn on Your Own

A. Fill in the Blank

Complete each sentence by filling in the blank with (*no*) *yōna* or (*no*) *yōni* according to what makes the sentence correct. Use the English translations as guidance. Check your answers.

1. Watashitachi ____ senkyōshi ni atta koto ga arimasu ka.
2. Kono jinsei wa gakkō ____ mono desu.
3. Gendai no yogensha wa mukashi mōse ga katatta ____ Kamisama no mi-kotoba o kataru koto ga dekimasu.
4. Seirei ga atakamo soko ni orareta ____ kanjimashita.
5. Jissai ni Kamisama o minai kamoshiremasen ga, Josefu Sumisu ____ Watanabe-san mo kanarazu kotae o ukeru koto ga dekimasu.
6. Bishoppu wa watashitachi ga atsumaru kyōkai no otōsan ____ sonzai desu.
7. Kyō wa manatsu ____ atsusa desu ne.
8. Watashitachi ga keiken shita ____ koto o, Saitō-san mo keiken suru koto ga dekiru to shitte imasu.
9. Aikawa-san ga go-jibun no otōsama to hanasu ____ Kamisama ni hanashikakete mite kudasai.
10. Aganai ____, kantan ni wa rikai dekinai koto ga takusan aru kamoshiremasen.

B. Translation

Translate the following sentences into English. Check your answers.

1. It is crucial to continue to live like Jesus after baptism.
2. This Saturday at 8:00 p.m., how would you like to meet?
5. I feel like we should go visit Brother Yamada today.
6. The Spirit speaks as if in a whisper.

3. Obedience like Nephi's is necessary to receive blessings similar to what he did.
4. Doing things like coming to church and keeping the commandments will help you understand our message.
7. Praying for your children like King Mosiah did for his sons will help your children overcome evil influences.
8. The words of the scriptures are like a seed.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Anmon ***ni** yōni chikara o motte oshieru tame ni wa, yoku danjiki shitari inottari shinakereba ikemasen.
   In order to teach with power like Ammon, (you) need to do things like fast and pray often.
2. Iesu ***na** yōna hito wa hoka no hitobito ni jibun o kenshinteki ni sasagemasu.
   People like Jesus give of themselves to other people.
3. ***Moroni no yōna hito wa watashi** ni naritai desu.
   I want to become like Moroni.
4. Nīfai no ***yōna** seiten o shirabetara, Kamisama wa keiji o atatete kudasaimasu.
   If (you) search the scriptures like Nephi, God will give you revelation.
5. Watashi wa ***senkyōshi no yōna Aruma** ni naritai desu.
   I want to become a missionary like Alma.
6. Imashime wa Iesu no ***yoni** inoru koto desu.
   The commandment is to pray like Jesus.
7. Seiten ni aru kotoba o jissen suru koto de Morumon to iu yogensha ***yōni** jiai o eraremasu.
   By applying the words in the scriptures, (you) can received charity like the prophet Mormon.
8. Itsu made mo shiawase ni naritakereba, Iesu no ***yōna ni** naru hitsuyō ga arimasu.
   If (you) want to be happy forever, (you) need to be like Jesus.
9. Morumon sho ***no yōna Seisho** desu.
   The Book of Mormon is like the Bible.
10. Iesu Kirisuto ni shitagaeba, Kamisama ***yōna** hito ni naru chikara o eru koto ga dekimasu.
    If (you) follow Jesus Christ, (you) receive power to become like God.
11. Yogensha to wa Kami no kyōkai no kanrisha no ***yōni** desu.
    Prophets are like stewards of God's church.
12. Mitama o ukete ganbareba, Iesu no yōni ***ni** oshieru yōni naremasu.
    If you received the Spirit and work hard, you can reach the point where you teach like Jesus.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Iesu no mi-na o ukeru no yōni Beniyamin-Ō no hitobito ni wa, herikudaru hitsuyō ga arimasu.
2. Satan no yūwaku kara nogareru shinkō o hagukumu no wa uētorifutingu no yōna desu.
3. Subete no hito wa Shitotachi yōna akashi o eru koto ga dekimasu.
4. Iesu yōni jibunjishin o gisei ni suru toki, Kamisama kara chikara o ukeru koto ga dekimasu.
5. Aruma ga kuiaratameta yōni kuiaratameru nara, tsumi no yurushi o kanarazu ukeru to shitte imasu.
6. Josefu Sumisu no yōna inoreba, kotae o ukeru to shitte imasu.

E. Scripture Activity

1. Read 序文, paragraph 6 and ニーファイ第一書 13:34 in モルモン書. Find and write the phrases that useように. From the context of the scriptures, what is the purpose of this phrase?

F. Language Study Plan Activity

"Learn grammar," bullet 3. Every time you hear a native speaker use ような or ように, ask yourself the following questions: (1) What was the word order of the objects, people, or actions being compared? (2) What is like what? Imitate the word order patterns you learn.

Learn with Your District

G. As companionships, think of the principles or commandments you will be teaching. For each principle, think of what each principle is "like." Then, using (*no*) *yōna* / (*no*) *yōni*, create an analogy that will help those your investigator(s) understand your chosen principle(s) and/or commandment(s). Do this with the actions associated with your chosen principle(s) and/or commandment(s). (e.g. *shinkō o hatarakaseru no wa torēningu suru no yō desu*.) Share these analogies with the district, including why you made the comparisons you did. Evaluate each others' uses of (*no*) *yōna* / (*no*) *yōni*. See the example below for ideas.

Principle: Pre-earth life **Comparison:** Living at home and going to school

Analogy: Zense no seikatsu to wa soto ni ichido mo denaku zutto ie ni ite seikatsu suru koto no ***yō*** desu. Naze nara, shōgai, ie o ichido mo denaku seikatsu suru no to onaji ***yōni***, watashitachi wa Kamisama no mi-moto o satte kono yo de iroiro na keiken o sezu ni, seichō suru koto ga dekinai kara desu.

Reason: Almost everyone understands the need to leave home in order to learn. So, comparing that to leaving God's presence would probably be easy to imagine.

Review: Describing Objects, People, and their Characteristics

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

Asking about and describing objects, people and their characteristics

- Adjectives
- *Yōni* & *yōna*
- Particle *to* & *to iu*
- Referents - *ko*, *so*, *a*, & *do*
- Relative Clauses - Plain Form Noun
- Currently Verbing - B*te iru*
- Embedded Questions

Activities (see answers on p. 265)

A. Error Correction

Below is a dialogue between two missionaries and a new investigator, Ibaraki san. This is the first time the missionaries have met Ibaraki san. There are seven errors in the dialogue. Find and fix the errors and check your answers.

Senkyōshi: Ibaraki san, ā shite kyōkai de au no wa konkai ga hajimete desu ga, izen ni Kirisutokyō no kyōkai ni ik-areta koto ga arimasu ka.

Ibaraki san: Hai, Morumon no kyōkai wa hajimete desu ga, Katorikku no kyōkai nara nandoka itte mita koto ga arimasu.

Senkyōshi: Sō desu ka. Sore de wa izen kara Kirisutokyō ni kyōmi o motarete ita to koto desu ne.

Ibaraki san: Sō desu ne. Izen kara Iesu Kirisuto no hitobito ni tsukaeru sugata ga totemo suki de, tokidoki Seisho toka mo yondari shimasu.

Senkyōshi: Sore wa subarashii. Tokoro de Katorikku no kyōkai ni mo ikareta koto ga aru to iimashite oraremashita kedo, dō shite konkai kō shite watashitachi to aō to omowareta n desu ka.

Ibaraki san: Watashi mo hakkiri to wa wakaranai no desu ga, kono aida hanashikakerareta toki ni sukoshi hanashi o kiite mita hō ga ii yōni ki ga shita n desu.

Senkyōshi: Sō desu ka. Sore wa hontō ni yokatta desu. Kyō wa watashitachi no kyōkai no oshie ni tsuite hanashite ikitai no desu ga, kore kara hanashite iku no naka de nanika Ibaraki san ga tokubetsu ni kitai shite iru koto ya kikitai to omowarete iru koto ga arimasu ka.

Ibaraki san: Tonikaku nandemo kiite mitai to omotte imasu ga, toku ni Iesu Kirisuto ni tsuite ya anatatachi no kyōkai to hoka no kyōkai no chigai ni tsuite nado mo shiretara ii na omoimasu.

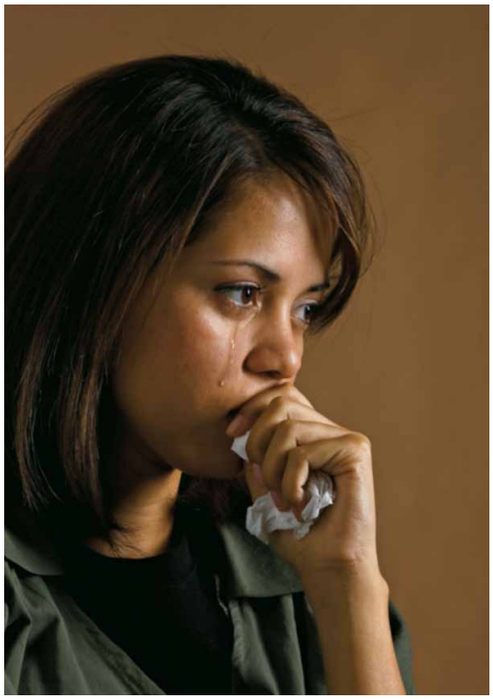
B. Error Correction

1. Aruma na yōna senkyōshi ni naru tame ni, mazu Aganai o rikai suru hitsuyō ga arimasu.
2. Dono tatemono ga kyōkai desu.
3. Seisho no jidai no hitobito to onaji yōni gendai nimo Kamisama no yogensha ga imasu.
4. Shu no imashime ni shitagau koto o manabi, Kirisuto ni yōna tokushitsu o nobasu koto ga dekiru no desu. (PMG)
5. Chie no kotoba ni tsuite dono yōni rikai shite imasu ka.
6. Kamisama no me kara mite fusawashii na mono to naru nowa watashitachi kojin no sekinin desu.
7. Ano wa shinkō no tameshi deshita.
8. Kamisama wa hito ga hitori de iru nowa yoi dewa nai to omoi, Adamu ni Eba o ataemashita.
9. Yogensha Josefu Sumisu wa, “Morumon Sho” ga yo ni dasareru ni itatta shidai o, tsugi yōni nobete iru.
10. Sore kimochi wa Seirei kara kite imasu.
11. Hinkurē Daikanchō wa jibun o wasurete hatarakinasai to iwaremashita.
12. Dendō katsudō to iu mono wa, oshieru hito o mitsukeru made wa nani mo okorimasen.
13. Dore ga shinjitsu no kyōkai ka o shirimasen deshita.

14. Moshi jinsei ga totemo kantan de, charenji ya konnan ga mattaku nakattara dō natte iru to omoimasu ka.
15. Dore wa nan desu ka.
16. Shōbai ya supōtsu nado wa genzai ippanteki ni okonawaremasu ga, Anoskounichi o kegashimasu.
17. Nyūwa na shinken shidōsha no yōni netsui o komete gensoku o tsutaeyō to shite iru.
18. Soko keiken o shita koto ga arimasu ka.
19. Josefu Sumisu wa kenson to chie no aru shonen deshita.
20. Ima, Seisho o motte irasshaimsu ka.
21. Kono michi o ayumu koto ni yotte, heian to yorokobi ga motarasare, shidai ni Kirisuto no yōni tokushitsu ga mi ni tsuite ikimasu.
22. Kocchi e magatte itadaite ...
23. Yogensha to iu Nīfai wa tsugi no yōni katarimashita.
24. Inori niwa Kamisama ni ichi nichi no dekigoto o hōkoku suru to yakuwari mo arimasu.
25. Suiyōbi ka Mokuyōbi, docchi ga yoroshii deshō ka.
26. Hajimete atta toki wa ganko sō na hito da to omoimashita ga, totemo shinsetsu de yasashii hito deshita.
27. Kodomo no yōna jūjun de, nyūwa de, kenson de arinasai.
28. Watashitachi wa, baputesuma ni sonaete Inagaki san no ressun o ni-shūkan de owarasetai to omotte imasu.
29. Junketsu no rippō o mamoru koto niwa porunogurafī o sakeru yōni meijirarete imasu.
30. Ai ni afureta Ten no Otōsama de arareru Kami-sama no nikutai wa fushifumetsu to kanzen desu.

C. Translation (~30 min.)

"As you teach, seek to discern whether a word or principle is new to the person you are teaching. Take time to explain unfamiliar words or principles" (*Preach My Gospel*, 21). Translate the following paragraph about the basic differences between a meetinghouse and temple into Japanese. Check your answer.



A temple is the house of God. Like churches, temples are places where you can feel the Spirit strongly, but compared to a normal church building, it is said that a temple is the most holy place on earth. Church buildings are used for worship services on Sundays, but on days besides that, they can be used for various activities other than worship. However, in order to maintain the sacredness of the temple, things other than performing ordinances, etc. are not performed. Anyone can assemble at a normal church building, but because temples are houses of God, only church members who live worthy lives can enter. At churches, several ordinances including the sacrament are performed, but in the temple even higher ordinances are performed: people make covenants with God, families are sealed eternally, and ordinances for those who are already deceased are performed. Through gathering to the temple, people can further prepare to return to God's presence.

D. Scripture Activities

"First study the doctrines and the lessons in your native language. That understanding will strengthen your testimony and your capacity to teach and testify convincingly. You can then learn to express the message of the Restoration in your mission language under the guidance of the Spirit" (*Preach My Gospel*, 127).

1. (~25 min.) Read 3 Nephi 12:1-12, first in English, then in Japanese. Think of a person who may fit one of the situations described in these verse, e.g., someone who is "poor in spirit," someone who is mourning, someone who is meek, someone who is being persecuted for the Lord's sake, etc. This person may be an investigator, a potential investigator, a long-time member, a recent convert, or even another missionary. Memorize the verse that corresponds to their situation in both English and Japanese. It may help to write it out repeatedly, checking it with the scriptures to make sure it is correct word-for-word. Share the scripture with them in an appropriate context, or write it on a note card to give to them. Consider sharing your personal testimony of that doctrine in addition to sharing the scripture.

2. (~20 min.) Below is a list of scripture passages that describe various aspects of the gospel. Choose a topic from below that you will soon be teaching, read the associated passage, and learn the vocabulary you do not know. Write five to eight sentences describing the topic you chose that will help the person you will teach progress and which expound on your chosen scripture passage (see *Preach My Gospel*, 180). Check your sentences with a native speaker. Repeat this activity with other passages that you choose.

- Faith: アルマ 32:17-43
- Revelation: アルマ 5:45-46
- Atonement: アルマ 7:11-13
- Baptismal Covenant: モーサヤ 18:8-10
- Prayer: アルマ 34:17-28
- Book of Mormon: モルモン書の序文
- Gospel: 第三ニーファイ 27:19-21
- Gift of the Holy Ghost: ニーファイ第二書 32:1-5

E. Companion Activity

Imagine both you and your companion are being transferred out of your area. Below is a list of things the missionaries transferring in need to know. With your companion, describe all of the things below so that the new missionaries transferring in will be able to pick up the work without any delays. You may need to do this activity over a period of several days, taking a few topics each day.

- What is the ward mission plan and the full-time missionaries' place in it.
- Who are your progressing investigators and what are some of their successes and challenges.
- Help needed from ward leadership and ward members.
- Which parts of your area are best for different types of finding.
- Which less-active members to visit and their current statuses in returning to activity.
- Families you are helping to share the gospel.
- Current one-time and periodic assignments from ward leadership.
- Who are your potential investigators and how close to hearing the lessons they are.
- The classes at and people who attend *eikaiwa*.

F. Native Speaker Activity (~20 min.)

Ask a native speaking church member to describe ***one*** of the following:

- What the Spirit feels like
- What kind of person Jesus is
- The commandments (in general)
- The nature of God
- What scriptures are
- Their family
- The Holy Ghost
- The Book of Mormon
- What a prophet is

Ask them questions to get to know them better, and to understand their feelings and/or personal experiences relevant to the topic. Pay close attention to new ways of saying things: new phrases, grammar patterns, and vocabulary. Now practice describing one of the points listed. It does not have to be the same topic they just taught. Apply grammar, vocabulary, and phrases you may have learned from the native speaker when useful. However, adapt these to your own uses based on your own personal experiences or what you feel to teach about the doctrine.

Note: You can do this activity again in the future, changing the topic each time. Feel free to choose a principle from the lessons that may not be listed above.

G. Writing Activity

"Write your testimony in copies of the Book of Mormon that you distribute" (*Preach My Gospel*, 130). Think of aspects of the Book of Mormon that those you talk with and teach generally find confusing. For each aspect, write a brief explanation to clear that confusion. Compile your explanations into a paragraph and check it with a native speaker. Write your paragraph in copies of the Book of Mormon that you plan to hand out.

Asking about and Expressing Desire, Need, Preference, etc.

Purpose

This function will help you talk about what we need or want to do; for example, what we need to repent of or what God wants for us. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- **Please** do not be embarrassed to speak honestly about your concern. (Please - *Kudasai*)
- The Spirit helps you **to** be able to discern. (So that - *yōni*)
- **Would it be okay** for us to call you before the next lesson? (Permission - B*te mo yoroshii*)
- What **do you think** about what we have taught today? (Think - *omou*)
- You **can** know that these things are true by the power of the Holy Ghost. (Able to do - *dekiru, -rareru/-eru*)
- If you could be cleansed from everything bad you have ever done, would you **want** that? (Want - *tai*)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

<u>Doctrines from the Lessons</u>

- God Is Our Loving Father in Heaven (What does God want for us?)
- Heavenly Father Reveals His Gospel in Every Dispensation (Why did God call prophets? Why do we need them?)
- Restoration of the Gospel (What did Joseph Smith want to know? What did God ask Joseph Smith to do?)
- The Book of Mormon (What can we learn from the Book of Mormon? For what purpose was it written?)
- Pre-Earth Life (What is God's purpose and plan for us?)
- The Atonement (Why did Christ perform the Atonement? Why do we need it?)
- Repentance (What do we need to do in order to repent?)
- Baptism (Why do we need to be baptized?)
- Obedience (Why does God want us to obey?)
- Pray Often (What should we pray for? How do we express our needs and desires?)
- Study the Scriptures (What are the scriptures for? Why do we need to study them?)
- Priesthood and Auxiliaries (What can be done with the priesthood? What are the auxiliaries for?)
- Missionary Work (Why should we desire to do missionary work as members?)
- Temple and Family History (Why do we need temples? How can we get involved in Family History work?)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- Extend Commitment Invitations (Why does God give us commandments? How can I show encouragement and support?)
- Give Directions (How do I tell someone how to get somewhere?)
- Obtain Referrals (Why should we share the gospel with friends? How can we begin to talk about the gospel? How do we increase our desire to share the gospel?)
- Offer a Prayer (How do I ask Heavenly Father for the things that I need?)

Can, able to do - *dekiru, rareru, & eru*

Introduction

Have you ever wanted to say “I can...” ? In this explanation we will go over two ways to express being able to do something. One of these ways is *dekiru*, the verb that means **can**. The other way attaches a suffix (*-rareru* or *-eru* depending on the type of verb) to the verb. *-Rareru/-eru* means to **be able to (verb)**.

Notice (Can Do Form - *dekiru*)

What base does the main verb go in? What is the complete pattern that follows the verb?

Examples:

Morumon	Sho o	te	ni totte,	yo**mu koto ga dekimasu**.
Mormon	*Book*	*hand*	*take*	*read* *can*

“(You) can hold the Book of Mormon in your hands, and you can read it” (Preach My Gospel, pp. 41).

Jitensha de	kyōkai	made	jūppun de	i**ku koto ga dekimasu**.
bicycle	*church*	*to*	*(in) 10 minutes*	*go* *can*

You can get to the church in 10 minutes if you go by bike.

Seirei o tōshite	kore ga	shinjitsu	de aru to	shi**ru koto ga dekimasu**.
Holy Ghost through	*this*	*true*	*is*	*know* *can*

Through the Holy Ghost you can know that this is true.

Seiku o	mitsuke**ru**	**koto ga**	**dekimashita ka**.
scripture	*find*		*could*

Could you (were you able to) find the scripture?

inoru koto	nashi ni	reiteki na	shinri o	shi**ru koto wa**	**dekimasen**.
prayer	*without*	*spiritual*	*truth*	*know* *(as for)*	*cannot*

“As for knowing spiritual truths without praying, (it) can’t (be done)” (Preach My Gospel, pp. 39).

Were you able to notice what base the verb was in? What is the part that comes after the verb?

Let’s Talk About It

22a

You may have noticed that the main verb is always in BIII. The complete pattern of this grammar is BIII *koto ga dekiru*. You may have also noticed that if you want to say “can’t” or “could” or “couldn’t” verb, then *dekiru*, not the verb in BIII, changes from positive to negatives, present to past (see last two examples above).

Examples:

Kono	messēji no	shinjitsusei o	shiru	tame ni		ino**ru koto ga dekimasu**.
This	*message’s*	*truthfulness*	*know*	*in order to*		*pray* *can*

You can pray to know the truthfulness of this message.

Kirisuto no oshie o	jissen suru	toki ni	kazoku ga	shiawase ni	na**ru koto ga dekimasu**.
Christ’s *teachings*	*put in to practice*	*when*	*family*	*happy*	*become* *can*

When we apply Christ’s teachings families can become happy.

...Kirisuto no seishiki	na daihyōsha	toshite	chikara ni yotte	hitobito ni	oshi**eru koto ga dekimasu**.
Christ’s *authorized*	*representative*	*as*	*power*	*through* *people*	*teach* *can*

As an authorized representative of Christ, (you) can teach people with power (Adapted from “Preach My Gospel,” 2).

Note: The last example in the “Notice” section above uses *koto **wa** dekiru* instead of *koto ga dekiru*. When using particle *wa* instead of *ga*, a speaker emphasizes the impossibility of a action.

Note: As you listen to native speakers, you may hear people drop the main verb and *koto ga*, instead saying (noun) *dekimasu*. For example, *benkyō dekimasen* ‘I am not able to study’ (lit. I can’t study). This typically happens with words used with *suru* (i.e., *benkyō suru, denwa suru,* etc.).

Notice (able to form - *rareru / eru*)

22b

Now we will talk about a similar, yet different, grammar form which means **able to**. What do you notice about the endings of the verbs below? How do the endings differ according the types of verbs (i.e., *godan*, *ichidan*, etc.) they are attached to?

Examples:

Sukui no keikaku o	Nihongo de	oshie**raremasu** ka.
Salvation Plan	*Japanese in*	*teach can*

Are (you) able you teach the Plan of Salvation in Japanese?

O-sushi ga		tabe**rareremasu** ka.
Sushi		*eat able to*
Are you able to eat sushi? (lit. Is sushi edible to you?)		
Ik**emasu** ka.	Hai, ikemasu yo.	
go are able to	*yes able to go*	
Are (you) able to go? Yes, I am able to go		
Nihongo ga	hanas**emasu**	ka.
Japanese	*speak are able to*	
Are you able to speak Japanese?		

What did you find out? How do you attach the **able to** form to verbs? How does it vary with *godan* and *ichidan* verbs?

Let's Talk About It

You may have noticed that there were two different verb endings to say to be able to (1) -rareru and (2) -eru. *Ichidan* verbs are placed in their stem (by dropping the *-ru*) and then *rareru* is added. *Godan* verbs are put into BIV and *ru* is added.

Ichidan Stem

Examples:

Tome**rareru**		to omoimasu ka.
stop will be able		*think*
(Do you) think (they) will be able to stop.		
Hito no seishitsu wa	kae**raremasu**.	
people's personalities as for	*change are able to*	
People's personalities are able to change. (lit. People's personalities are changeable.)		

Godan BIV

Examples:

Kono seiku ga		yom**emasu** ka.		
this scripture		*read are able to*		
Are (you) able to read this scripture? (lit. Is this scripture readable to you?)				
Kyūdōsha ga jibun de inoru toki ni	tsuka**eru**	yōni,	kantan na kotoba de inotte kudasai.	
Investigators themselves pray when	*use will be able to*	*so that*	*simple words in pray please*	
Please use simple language that Investigators will be able to use when they pray by themselves. (Adapted from Preach My Gospel, p. 39)				

Now that we have discussed both *dekiru* and *-rareru/-eru*, let's discuss how they differ. First, how do you think they are different? Look at the examples below:

Examples:

Kono	Kanji o	**yomu koto ga**	**dekimasen**.	
this	*Kanji*	*read*	*can't*	
I can't read Kanji.				
Kono	**kanji** ga		yom**emasen**.	
This	*kanji*		*speak able to*	
This kanji is unreadable (to me).				

If you guessed that one is more polite than the other, then you are right! *Dekiru* is generally more polite than *-rareru/-eru*. However, this is not all. *Dekiru* emphasizes the verb that comes before *koto ga dekiru* (i.e., *taberu koto ga dekiru 'I can eat'*). However, unlike *dekiru*, notice how *-rareru/-eru* places more emphasis on the noun that comes before *ga* (see underlined words below for the difference in emphasis).

Note: As you may have noticed, the "object" of the sentence is typically marked by particle *ga* instead of particle *o* when using this form (see the last example above).

Note: *Rareu/eru* actually describes more what is happening to the noun marked by *ga*, than what the topic is doing.

Note: The ending *rareru*, appears similar to both passives and honorific verb form (See these lessons for more information).

Notice the contexts and the particles used in potential, passive, and honorific sentences. This will help you to tell the difference between these grammar forms.

Note: People sometimes drop the particle before a *-rareru* or *-eru* verb, or end *ichidan* verbs in *-reru* (short for *-rareru*), (i.e., *tabereru*) but it is more informal. For example, *Nihongo hanasemasu ka*. 'Are you able to speak Japanese?'

Activities (see answers on pp. 265-266)

Learn on Your Own

A. Manipulate the Verb

The verbs below are in various conjugations. Manipulate each verb to mean "able to" in the two different forms: (1) *koto ga dekiru*; and (2) *-rareru* (if *ichidan*) or *-eru* (if *godan*) when possible. Notice what happens with *suru* verbs. Look up definitions of unfamiliar verbs, so you can incorporate them into your vocabulary and speech (most of the verbs below are from the *Vocabulary and Phrases* book, pp. 63-70).

Example: kasegimasu — kasegu koto ga dekimasu; kasegemasu

1. owaru	8. shinkoku suru	15. shinjiru	22. mesu	29. hatasu
2. ukeru	9. kiroku suru	16. hōshi suru	23. ataeru	30. shaberu
3. hanasu	10. toru	17. sumu	24. kakunin suru	31. toriokonau
4. aruku	11. oku	18. sanka suru	25. mensetsu suru	32. tsukaeru
5. iku	12. shiharau	19. kōdō suru	26. sashinoberu	33. tsukau
6. shozoku suru	13. kaeru	20. kangaeru	27. mimamoru	34. iu
7. kinyū suru	14. shitagau	21. tasukeru	28. seibetsu suru	35. hataraku

B. Common Phrases that use *dekiru*, *rareru/eru*

Using the grammar from this lesson, guess how these common phrases would be said, and write it out. Then check your answers. Make corrections, and memorize the correct forms.

1. Unbelievable!
2. Unthinkable!
3. Can you imagine ...
4. I can't imagine (that)
5. I'd like to go if possible (*lit.* if I can go) ...
6. ... can do anything.
7. Can you speak Japanese?
8. I only do what I can
9. As much as possible (as much as you/I can) ...

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

1. Kojin toshite, mata kazoku toshite, mainichi hizamazuite inotte ***itadakimasu** ka.
   Will you kneel and pray daily as individuals and as a family?
2. Kojin toshite, mata kazoku toshite, mainichi seibun o yonde ***itadaku ii desu ka**.
   Will you read the scriptures daily as individuals and as a family?
3. Watashitachi wa kokoro kara no inori o tōshite Kami to ***katara-remasu**.
   Through sincere prayer we can talk with God.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Seinaru Onchichi yo, nani to zo, anata no shimobetachi ga kono miya kara anata no chikara o obite dete ikemasu yō ni.
2. Iesu Kirisuto no fukuin o tsuzukete manabu koto ni yotte, Shu o shinjiru shinko o kore kara mo kizuki tsuzukete itadakimasu ka.
3. Senkyōshi wa, Iesu Kirisuto o akashishi, Kirisuto no moto e kite sukui o erareru yō arayuru hito ni susumemasu.
4. Karera ga Ten no ie ni modorareru yō tasukete kudasai.
5. Sono toki, mada Nihon-go de oshiereru jishin ga nakatta desu.
6. Dōshite karera ga shinri o kakushin shite ita to ieru deshō ka.
7. Kono yōni shite, hitobito ga baputesuma to kakunin o ukeru ni fusawashiku nareru yō tasukete kudasai.

E. *Preach My Gospel* Activity

Do the three bullet points in the orange box (Activity: Personal Study) on page 198 on *Preach My Gospel*. After doing the activity in English. Choose three to five sentences based on your investigators and their needs, and translate them into Japanese, using *dekiru* or *-rareru/-eru* when necessary.

Example: Commitment: Read the Book of Mormon and pray to know that it is true (Lesson 1)
- Morumon Sho o yonde shinjitsu ka dō ka inotte itadakemasu ka.

Bullet point 1: Blessings from the Lord that come to those who keep the commitment
- Seirei no chikara ni yotte subete no koto no shinri o shiru ***koto ga dekimasu****.*
*- Shiren no toki ni atte mo kokoro ni heian o erar****eru*** *yō ni narimasu.*

Bullet point 2: Ways obeying this principle helps people gain faith and testimony
- Seiten o yomi inoru koto wa Kamisama no imashime desu. Soshite imashime ni shitagau koto ni yotte Mitama o kanji akashi o eru tame no junbi o suru ***koto ga dekimasu****.*

Bullet point 3: How this committment helps people repent and be more sensitive to the Spirit
*- Kamisama no eikyōryoku o ukeru koto to Kirisuto no Fukuin eno rikai o fukameru koto ni yotte, reisei ga takame****rare*** *subete no hito ga kuiaratameru hitsuyō ga aru koto ni kizuku hazu desu.*

Learn with Your Companion

F. Extending Commitments and Promising Blessings

One companion chooses (1) an individual with whom you work (an investigator, potential investigator, less-active member, or member), and (2) a commitment to extend to that individual based on their specific situation and progress. The other companion will extend the commitment in Japanese, and promise blessings specific to the needs of that individual. Take turns going back and forth. Do at least three each.

You may cosider looking up the words for the commitment in *Preach My Gospel*. Have the companion that chooses it check their Japanese using the Rōmaji Watashi no Fukuin o Nobetsutaenasai. After extending the commitment in Japanese, promise blessings share a B*te itadak**e**masu ka*.

Sō suru to motto rikai **dekiru** yō ni naru to yakusoku shimasu.

G. Ideas for Helping Members

Do the second activity in “Activity: Companion Study” in the orange box on page 162 of *Preach My Gospel* (“Review the ideas listed ...”). To prepare for the activities you have chosen, decide on a specific member or members to help. Plan some of the things you would like to say in Japanese. Consider questions you could ask
specific questions to ask the member.

Below is a native-produced example of sentences a Japanese missionary planned out to say to a member when meeting for bullet point 10 (second from the bottom): “Help them practice what they could say to their friends” (*Preach My Gospel*, 62).

- Kyōkai de nai tomodachi ni fukuin ni tsuite hanasu nowa sukoshi kowai kamoshiremasen ga, o-tomodachi ni fukuin o wakachiau koto de yorokobi o eru koto ga dekiru to shitte imasu.
- Moshi fukuin o tomodachi ni tsutaetai to iu nozomi ga aru no nara, jissai ni sono yōni kōdō suru koto ga dekiru yōni Kamisama wa kanarazu tasukete kudasaru to shitte imasu.

- Maishū Nichiyōbi ni kyōkai ni itte, Iesu Kirisuto to kare no oshie ni tsuite manande imasu.

- Fukuin no hyōjun ni shitagatte seikatsu suru koto ni yotte, jibun no hontō no kachi o ninshiki suru koto ga dekite imasu.

- Zehi, raishū kyōkai ni kite itadakemasu ka.

Learn with a Native Speaker (~20 min.)

H. Helping Members Share the Gospel

Meet with a member or members to carry out the activities you planned in G. Ideas for Helping Members" above. Encourage and work with them. Later, if appropriate, ask them for suggestions to improve working with members in these ways (with regard to both language and how they felt about the meeting).

Want - *tai*

Introduction

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!" (Alma 29:1) Have you ever wondered how to express your own desires in Japanese like Alma? In this lesson, you will learn how to use *tai* with verbs which means "I want to..."

Notice (BII *tai*)

How do you say **I want to** (verb) in Japanese? What base is the verb in?

Examples:

Watashi wa	kazoku o	oshie**tai** desu.			
I	*family*	*want to teach*			
I want to teach a family.					
Watashi wa	subete no	hitobito ni	fukuin o	wakachiai**tai**	to omoimasu.
I	*all*	*people*	*gospel*	*want to share*	*I think*
I (think I) want to (would like to) share the gospel with all people.					
Yamagata san wa	tsumi	kara no	yurushi o	uke**tai**	to omoimasu ka.
Ms. Yamagata	*sins*	*from*	*forgiveness*	*want to receive*	*do you think*
Do you think that Ms. Yamagata wants to receive forgiveness of (from) her sins?					

What did you discover? How do you say **I want to** (verb)? What base is the preceding verb in?

Let's Talk About It

To say **I want to (verb)** put the verb in BII and then add *tai*. Here are a few more examples:

Examples:

Motto	Kamisama ni	chikazuki**tai** desu.					
more	*to God*	*want to draw closer*					
I want to draw (more) close(er) to God.							
Kamisama ni	kansha shi**tai**	koto wa	nan	deshō ka.			
to God	*want to thank*	*things*	*what*	*are*			
What are some things you would like (want to) to thank (share gratitude) God for?							
Tsugi no	yakusoku	made ni,	nankaika	Okura san no	ie o	hōmon shi**tai**	to omoimasu.
next	*appointment*	*until*	*several times*	*Mr. Okura's*	*house*	*want to visit*	*I think*
I think I would like (want to) visit Mr. Okura's house several times until (before) our next appointment.							

Note: As you may have noticed above, you will often hear the **I want to** verb form (BII+*tai*) with *omoimasu*. *To omoimasu* is **very often** (**more often than not**) used to soften the "want to" or BII+*tai* form which by itself sounds very direct and even rude (refer to the "Think – *omou*" lesson for more information). Here are some examples:

Examples:

Akashi shi**tai**	**to omoimasu**.	
testify	*want to*	*I think*
I would like to bear my testimony.		
Mazu,	seiku o	wakachiai**tai**	**to omoimasu**.
first	*scripture*	*share* *want to*	*think*
First I would like to share a scripture.			

Note: To say that **you would like someone else to verb**, put the verb in B*te* and add *itadakitai*. B*te moraitai* may also be used, but only with people of equal status or lower (e.g., companion, children, etc.). The person you want to have do something is marked by the particle *ni*.

Examples:

Zehi,	kyō no	ressun no	saigo ni	o-inori shite	**itadakitai**	to omoimasu.
by all means	*today's*	*lesson*	*end*	*pray*	*want to receive of*	*I think*
By all means, (I think) I would like you to pray at the end of this lesson. (Lit. I want to receive of your praying...)						

Tanigawa san **ni**	imashime	o tōshite no	shukufuku o	ukete	**itadakitai**	to omoimasu.
Mr. Tanigawa	*commandments*	*through*	*blessings*	*receive*	*want to receive of*	*I think*

We would like you (Mr. Tanigawa) to receive of the blessings (which come) through the commandments.
(Lit. ...receive of your receiving of the blessings...)

Dendōbukaichō ni*	kii**te**	**moraitai**	koto ga	arimasu.
mission president	*listen*	*want to receive of*	*things*	*have*

I have some things I want you to ask the mission president.

**Note: Typically you would not use* morau *with the mission president. Thus, the context here would be you have some things you want your companion to ask the mission president not things you want the mission president to ask.*

23c

Note: Adding *tai* to a verb changes the verb into an *i*-adjective. Thus, like other *i*-adjectives, a verb in "I want to" or *tai* form uses *desu* to make it polite*. Also, if you wanted to say "do not want," "did not want," etc. you would simply use the *i*-adjective box to change *tai* into present, past, positive, or negative*. **You do not change the *desu* form**. Here is a modified version of the *i*-adjective box. (See the "Adjectives" lesson for more information.)

The *tai* Box

	Positive	Negative
Present	**BII + tai** *(want to verb)*	**BII + takunai** *(do not want to verb)*
Past	**BII + takatta** *(wanted to verb)*	**BII + takunakatta** *(did not want to verb)*

Expressing

Examples:

Nihonjin ni,	motto	fukuin o	wakachiai**tai** desu.	
Japanese people	*more*	*gospel*	*want to share*	

I want to share the gospel more with (to) the Japanese people.

Shinden	de	shika,	kekkon shi**takunai** desu.	
temple	*at/in*	*except*	*do not want to marry*	

I do not want to marry except in (at) the temple.

Nani ga atte mo,	jikan o	muda ni shi**takunakatta** desu.	
no matter what	*time*	*did not want to waste*	

No matter what, I did not want to waste time.

Kuroda san no	mondai o	kaketsu suru	yōni,	motto	tasuke**takatta** desu.	
Mr. Kuroda's	*problem/concern*	*resolve*	*so that*	*more*	*wanted to help*	

I wanted to help resolve Mr. Kuroda's concern more.

Note: You may have also noticed that most of the the sentences above started with "*I* want..." As you may recall, adjectives are subjective*, or in other words, adjectives express your own personal feelings. Thus, you cannot say "He wants to..." using the BII+*tai* form. Instead, the Japanese typically say: "He *looks like* he wants to ..." To do this, drop the *i* from *tai* and add *gatte iru*.

Examples:

Dōryō wa	itsudemo	soto de	dendō shi**tagatte imasu**.	
my companion	*anytime*	*outside*	*looks like wants to proselyte*	

My companion looks like he/she wants to proselyte outside at anytime.

Kyūdōsha wa	mada	tabako o	sui**tagatte imasu**.	
investigator	*still*	*tobacco*	*looks like wants to smoke*	

Our investigator looks like still wants to smoke (tobacco).

Note: Another way to say someone else wants to verb is to use BII+*tai sō* (*desu*). This means the same thing as BII+*tagatte iru*. Listen to and imitate how native speakers use these forms.

***Note:** For more information and examples on using *desu* with *i*-adjectives, the *i*-adjective box, and the subjectivity of adjectives, please refer to the "Adjectives" lesson.

Note: B*te hoshii* also expresses "want to." However, B*te itadakitai* is a more respectful and polite way to express your desire for someone else to do something. Therefore, use Bte *itadakitai* over B*te hoshii* when you want someone to do something, especially with superiors. B*te hoshii* is acceptable, though, to describe when someone else wants you to do something. B*te hoshigatte iru* and B*te hoshii sō* are more polite versions of B*te hoshii*. Listen to how native speakers use B*te itadakitai* and B*te hoshii* and imitate their usage.

Activities (see answers on p. 266)

Learn on Your Own

A. Translation
Translate the sentences below into Japanese. Check your answers.

1. If you have time, we would like to meet with you this Thursday at 8.
2. Would you like to come to an open house of our church?
3. Jesus Christ wants to help all of us change our lives for the better.
4. If you could ask God anything, what would you want to ask Him?
5. We would like you to pray every day so you can receive answers to your prayers.
6. Why did you first want to meet with the missionaries?
7. The Bishop wants us to invites the young men to our lessons.
8. We want to find at least three new investigators every week.
9. Aoba san wants to make friends with people his same age in the ward.
10. How many people would you like us to visit each week?

B. Common Errors
Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Kesshite fujūjun ni naritai ***dewa arimasen**.
   I never want to become disobedient.
2. Morumon Sho ni tsuite itsumo wakachiau ***ga hoshii** desu.
   I always want to share about the Book of Mormon.
3. Kamisama wa subete no hito ni ***seichō suru negatte oraremasu**.
   God wants all people to grow.
4. Kyōkai ni kite ***mitaimasu** ka.
   Would you like to come and see the church?
5. Subete no hito ni fukuin o wakachiau ***hitsuyō ga arimasu**!
   I want to share the gospel with all people!

C. Error Correction
Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Honda san ni kondo no nichiyōbi ni kyōkai ni shusseki shite hoshii to omoimasu.
2. Dendōbukaichō wa senkyōshitachi ni yoku YSAtachi ni hatarakikakete hoshii to iimasu.
3. Jissai jinsei no mokuteki o shiru koto ga dekireba, Morumon Sho o yomitagatte iru to omowaremasu ka.
4. Seibun ni aru kotoba o ganbatte ōyōtai to omotte imasu.
5. Kondo no suiyōbi no yoru, atte Morumon Sho no koto o o-hanashi shitai to omotte orimasu.
6. Watashi wa o-yasumi kaiin no katagata ni aitagatte iru to omoimasu.
7. Kyōkai ni kite iru kyūdōsha wa mina baputesuma o uketagai desu.
8. Ishikawa san wa mata aitai to osshatte imasu.
9. Ogawa san ga watashitachi ni shite itadakitai koto wa au no o mokuyobi dake ni suru koto desu.
10. Watshitachi ni nanika shite hoshii koto wa gozaimasen ka.

Learn with Your Companion

D. Daily Planning

Conduct a daily planning session in Japanese (see *Preach My Gospel*, 150). When discussing things you want to do, things those you associate with want to do, and things other people want you to do; use BII+*tai.* Give each other feedback on your usage of BII+*tai*.

E. Work with the Ward Mission Leader

"Under the direction of the bishop, the ward mission leader coordinates the work of the ward missionaries and full-time missionaries with priesthood leaders, auxiliary leaders, and members" (*Preach My Gospel*, 218). Plan a time to meet with the ward mission leader. With him, discuss the things the priesthood leaders, auxiliary leaders, and members of your ward would like you to do and what you would like them to do. Use BII+*tai* to express these ideas. Seek feedback from the ward mission leader on your usage of BII+*tai*.

Learn with a Native Speaker

F. Understand How Native speakers Feel

Below is a list of ways to use BII+*tai*, ordered into sections. The uses in each section express the same idea but with different nuances. For each section, create a sentence using each of the different uses. Say these sentences to a native speaker. Afterwards, ask how they felt when expressing similar ideas but with different uses of BII+*tai*. Do this with several different people, such as an older person, someone your age, etc.

1.	*~ tai desu*	vs.	*~ tai to omoimasu*
2.	*~ tai desu ka*	vs.	*~ tai to omoimasu/omowaremasu ka*
3.	*~ shite itadakitai desu*	vs.	*~ shite itadakitai to omoimasu*

Examples: (1) Akashi shitai desu. — Akashi shitai to omoimasu.
(2) Kite mitai desu ka. — Kite mitai to omowaremasu ka.
(3) Ressun ni dōseki shite itadakitai desu. — Ressun ni dōseki shite itadakitai to omoimasu.

Learn with Your District

G. Ward Role Play

Assign each missionary the following roles: bishop, ward mission leader, ward missionaries, ward members, full-time missionaries, and investigators. Have each person with an assigned role express to each other person with an assigned role the following: (1) something they want to do, (2) something they want the other to do, and (3) something that someone else wants to do. Give feedback to each other about your uses of BII+*tai*.

Please - *kudasai*

Introduction

Kudasai is one of the Japanese words for **please**. When asking for nouns, one can simply say, (noun) *o kudasai*. For example, *Hon o kudasai* (**Please** [give me the] **book**). *Kudasai* is also used when requesting actions (verbs). Besides being used to make requests for someone to do or not do something, *kudasai* is also used to make invitations. In English we do the same thing. We say **please** for both requests and invitations. For example, **Please pass me the salt** (request) and **Please, have a seat** (invitation).

24a

Notice

Pay special attention to the verb. What happens to the verb before *kudasai* when asking someone to do something? What happens to the verb when asking someone to not do something?

Examples:

Nihongo de *Japanese*	hana**shite kudasai**. *speak please*
Please speak in Japanese.	
Eigo de *English*	hana**sanai de kudasai**. *speak do not please*
Please do not speak in English.	
Dōzo, itsudemo *Please anytime*	renraku **shite kudasai**. *contact do please*
Please contact us anytime.	
Shinpai *worry*	**shinai de kudasai**. *do not please*
Please don't worry.	

Expressing

What happens to the **verbs** before *kudasai*? Did you notice that when you make a request for someone to **do** something, the verb conjugates differently than when asking someone to **not do** something?

Let's Talk About It

You may have noticed that the verb *hanasu* conjugates to B*te* when asking someone to **please** talk, and changes to BI *nai de* when asking someone to **please not** talk.

24b

Example:

Morumon Sho ga *Mormon Book*	yomenakatta *not able to read*	riyū o *reason*	oshie**te kudasai**. *teach please*	
Please explain the reason you were not able to read the Book of Mormon.				
Ato de, kyūdōsha no Suzuki san ni *Afterwards investigator Mr./Ms. Suzuki*			denwa o kake**te kudasai**. *phone call please*	
Please call our investigator, Mr./Ms. Suzuki afterwards.				
Mondai o shōjiki ni hanasu koto o, dōka *problem/concern honestly talk kindly*			hazukashiga**ranai de kudasai**. *to be embarrassed not please*	
Please do not be embarrassed to talk honestly about your concern.				

Japanese	English
(Verb) B**te kudasai**	**Please** (Verb)
(Verb) BI **nai de kudasai**	**Please do not** (Verb)

Note: Adding *dōzo* before an **invitation** and *dōka* before a **request** makes the sentence more polite. For example, *Dōzo*, *tabete kudasai*, **please eat** (an invitation) is more polite than just saying, *Tabete kudasai*. *Dōzo* is used very commonly. In general, you do not use *dōzo* when asking someone to not do something. Although not used as commonly, *dōka* can be used before both positive (B*te kudasai*) and negative (BI *nai de kudasai*) **requests** to make them more polite. The example above, *Mondai o shōjiki ni hanasu koto o,* ***dōka*** *hazukashiga**ranai de kudasai*** is more polite than the sentence would be without *dōka*.

24c

Activities (see answers on pp. 266-267)

Learn on Your Own

A. Translation

Translate the English phrases below into Japanese using *kudasai*.

1. Please teach (me) Japanese.
2. Could you please expalin in a little more detail?
3. Please, ask anything without hesitating when you have a question.
4. Please don't forget this feeling today.
5. God, please give me the gift of tongues.
6. Please help.

B. Translation

The following Japanese *kudasai* phrases are commonly used formal expressions. Translate them into English. Based on the meanings, try to determine the contexts in which you could use them. Check your answers.

1. Shinpai shinai de kudasai.
2. Muri o shinai de kudasai.
3. Enryo shinai de kudasai.
4. O-daiji ni shite kudasai.
5. Meshiagatte kudasai.
6. Ki o tsukete kudasai ne.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

1. Idaite iru omoi ga jibun no tsutome to chōwa shite iru koto o ***tashikamette** kudasai.
   Be certain that the feelings are consistent with the assignment you have.
2. Dendōkikan chū, korera no katsudō o kurikaeshi ***okonate** kudasai.
   Repeat these activities throughout your mission.
3. Mourmon Sho no Daisan Nīfai no jūsan shō, nijūgo setsu kara sanjūsan setsu made ***yomette** kudasai.
   Please read Third Nephi chapter thirteen, verses twenty five to thirty three in the Book of Mormon.
4. Anata no hataraki no arayuru men ni tsuite michibiite kudasaru Mitama ni ***sugaru** kudasai.
   Trust the Spirit to guide you in every aspect of your work.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Seiku no naka de noberarete iru kankaku, omoi, kandō o keiken shita toki no koto o kangaete kudasai. (*Preach My Gospel*, 181)
2. Jibun no sainō ya nōryoku dewa naku Mitama ni tayote kudasai. (*Preach My Gospel*, 185)
3. Tatoeba, anata ga ketsudan shita koto o seibun ya ikeru yogensha no oshie to kurabete mite kudasai. (*Preach My Gospel*, 187)
4. Monogatari o yomu toki ni, sokode setsumei sarete iru gensoku o mitsukette kudasai. (*Preach My Gospel*, 12)
5. Mananda koto o ōyō shi, jibun no hataraki o hyōka shite kudasai. (*Preach My Gospel*, 6)
6. Dendōkikan chū wa itsumo, kaku shō o kenkyū shite kudasai. (*Preach My Gospel*, 6)
7. Sanshō seiku o kenkyū shi, kyōgi to gensoku o manabu kudasai. (First Presidency Message)

E. Audio Activity

Listen to Baba Chōrō's prayer at the beginning of a lesson (audio clip "Japanese Example Prayer"). How does he use *kudasai*? Answer the following questions, then check your answers. Listen to the audio clip as many times as you need to in order to answer the questions.

(1) How many things does Baba Chōrō ask for?

(2) What is the first thing Baba Chōrō asks for?

(3) What is the next thing he asks for?

(4) What are the other things Baba Chōrō asks for?

(5) How many times does he use B*te kudasai*, and with what verbs? Give each of the verbs in both the BIII form and B*te kudasai* form. For example, if the sentence ended with "... *oshiete kudasai*," for your answer write "*oshieru* (*oshiete kudasai*).

(6) How many times does he use BII *kudasai*, and with what verbs? Give each of the verbs in both the BIII form and BII *kudasai* form. For example, if the sentence ended with "... *o-oshie kudasai*," for your answer write "*oshieru* (*o-oshie kudasai*).

(7) Based on how Baba Chōrō conjugated verbs when using BII *kudasai*, rewrite the following sentence from the prayer to make it BII *kudasai* instead of B*te kudasai*. *Fukuin o mae nichi no seikatsu no naka ni toriireru koto ga dekiru yōni michibiite kudasai.*

Learn with Your Companion

F. Kudasai in Prayer

In companionship prayer, try using *o*-BII *kudasai* in place of B*te kudasai*, to practice using an alternate form.

Learn with a Native Speaker (~30 min.)

G. Usage: The difference between B*te kudasai* and B*te itadakemasu ka*

Ask a native speaker in what situations they would use B*te kudasai*, and in what type of situation they would use B*te itadakemasu ka*. Based on what they say, create five sentences of each, for different situations and contexts. Keep in mind there may be some overlap in usage, in which cases either form could be appropriate. Share you sentences with the native speaker, and ask them if the usage is (1) correct and (2) natural and normal-sounding in Japanese.

So that - *yōni*

Introduction

How do you say “The Spirit guides us” in Japanese? *Mitama ga watashitachi o michibikimasu*. Now how would you ask God to please bless us so that the Spirit will guide us? This requires the *yōni* grammar pattern.

Notice

What function does *yōni* have in the following sentences? Look at the verb before *yōni*. What base is it in?

Examples:

Mitama ga	watashitachi o	michibiku	**yōni**	shukufuku shite	kudasai.
The Spirit	*us*	*guide*	*so that*	*bless*	*please*

Please bless (us so) that the Spirit will guide us.

NIhongo o	manabu	koto ga dekiru	**yōni**	tasukete	kudasai.
Japanese	*learn*	*can*	*so that*	*help*	*please*

Please help us so that we can learn Japanese.

Kaze o	hi**kanai**	**yōni**	ki o tsukete	kudasai, ne.
cold	*don’t catch*	*so that*	*be careful*	*please*

Please take care so that you don’t catch a cold.

Kubo san ga	wasure**nai**	**yōni**	denwa	shimasu.	
Mr./Ms. Kubo	*forget don’t*	*so that*	*phone*	*will*	

Mr./Ms. Kubo, we will call (you) so that you don’t forget.

Could you see what *yōni* is used for? What base was the verb before *yōni* in? How does it affect the meaning?

Let’s Talk About It

25a

As you may have noticed above, the verbs before *yōni* are in BIII or BI *nai*. Verb BIII *yōni* can be translated to mean **so that** (verb). Verb BI *nai* means **so that** (verb) **doesn’t happen**.

Examples:

Hitobito ga	messēji o	rikai suru	**yōni**	oshiemasu.
people	*message*	*understand*	*so that*	*teach*

Teach so that people understand the message.

Mitama wa	miwakerareru	**yōni**	tasukete	kudasaimasu.
the Spirit	*be able to discern*	*to*	*help*	*give of (hon.)*

The Spirit helps you to be able to discern.

Seirei wa	shinri o	shiru	koto ga dekiru	**yōni,**	tasukemasu.
conscience	*truth*	*to know*	*to be able*	*to*	*helps*

The Spirit helps people to be able to know the truth.

Yūwaku	ni	ochii**ranai**	**yōni**	mainichi	inorimasu.	
Temptations	*to*	*don’t fall/give in to*	*so that*	*everyday*	*pray*	

Pray every day so that you don’t give in to Satan’s temptations.

25b

Note: Some native Japanese church members use the *-masu* form of the verb before *yōni* in prayers, testimonies, and lessons to be more polite. However, this does not change the meaning of *yōni.*

Examples:

Mitama	ni yotte	oshieru koto ga deki**masu**	**yōni**	shukufuku shite	kudasai.	
the Spirit	*by*	*teach can*	*so that*	*blessing do*	*please*	

Please bless us so that we can teach by the Spirit.

Atarashii	kyūdōsha o	mitsukerare**masu**	**yōni**	tasukete	kudasai.
new	*investigator*	*can find*	*so that*	*help*	*please*

Please help us so that we are able to find a new investigator.

Note: Often, present tense verbs that come before *yōni* are in potential form (*koto ga dekiru* and (*ra*)*reru*) as seen in example 2 of the Notice section; examples 2 and 3 of the Let’s Talk About It section; and both examples in the previous note. See the **“**Can Verb” lesson for more details about potential verb forms.

Expressing

Activities (see answers on pp. 267-268)

Learn on Your Own

A. Place *yōni*

The sentences below are missing *yōni*. Re-write each sentence with *yōni* so the sentence is correct. Check your answers.

1. Kyūdōsha ni kuiaratameru, mata ketsui o shite sore o mamoru susumeru no wa kiwamete taisetsu desu.
2. Soshite shinkō o sodate, subete no men de fukuin ni shitagatte ikiru, kodomotachi ni susumemashita.
3. Kami wa, watashitachi o ai shite orare, tadashii sentaku o suru tasukete kudasaimasu.
4. Iesu Kirisuto wa Aganai ni yotte jinrui no tsumi no dai-ka o harai, banmin ga fukkatsu dekiru saremashita.
5. Futari wa byōki to samazama na kurushimi o keiken suru narimashita.
6. Kami wa, watashitachi ga kono yo no seikatsu o oeta ato de, Kami no moto e modoru koto ga dekiru, kōfuku no keikaku o yōi saremashita.
7. Tsumi o okasu to, zaiakukan ya, hajiru kimochi o kanjiru narimasu.
8. Kaishū no kyōgi to kaishū no keiken o rikai suru tsutomete kudasai.
9. Kamisama wa go-ryōshin to kyōkai ni tsuite hanasu koto ga dekiru tasukete kudasaimasu.
10. Seirei ni yoru kakunin no akashi o kanjirareru inotte kudasai.

B. Choose and Translate

Below is a list of scriptural passages that use *yōni* in Japanese. Read each passage in English and determine which sentence or clause in the passage uses *yōni* when translated into Japanese. Translate the sentence or clause you chose into Japanese. Check your answers.

- Book of Mormon Introduction, paragraph 8
- 2 Nephi 9:22
- 1 Nephi 17:36
- 2 Nephi 31:17
- 1 Nephi 19:23
- 3 Nephi 18:6
- 2 Nephi 2:26
- 3 Nephi 27:14

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Kamisama no ai ni tsuite motto ***hanasu** yōni aitai desu.
   (We) want to meet to talk about God's love.
2. ***Morumon sho o yonde shitau** yōni **Kamisama no heian o erarete** itadakemasu ka.
   Will you read and follw the Book of Mormon so you can receive God's peace?

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Inoru yōni Kamisama to kojinteki na kankei o kizukete kudasai.
2. Iesu no kotoba ga wakareru yōni shite miru hitsuyō ga arimasu.
3. Izen ni okashita tsumi o mata suru yōni mainichi kuiaratameru no wa kiwamete jūyō dewa arimasen.
4. Mainichi Mitama ni michibikareru koto ga dekiru yōni mazu sore o shinjiru hitsuyō ga arimasu.

E. Linking Blessings and Obedience (~15 min.)

"Promised blessings often provide powerful motivation to obey God. When the Lord gives a commandment, He often promises blessings for keeping that commandment (see D&C 130:20-21)" (*Preach My Gospel*, 197). *Yōni* is a simple and precise way to link blessings to their associated principles or commandments. Using *yōni*, create brief statements connecting the blessings of the gospel listed below with the principles or commandments that govern them. Notice the governing doctrines are not included. You choose the governing doctrines with your investigators and the members of your ward in mind. Periodically repeat this activity with other blessings, doctrines, and investigators.

- Answers to prayer
- Direction about a life decision (work, friends, etc.)
- Comfort through a current challenge or trial
- Forgiveness of sin
- How to avoid bad influences
- Lasting and eternal happiness
- Courage to share the gospel
- Enjoyable family life
- Balance between the different parts of life

Examples: (1) Kamisama kara tashika na kotae o ukerareru yōni Morumon sho ni tsuite yoku kangaete inotte itadakemasu ka.
Will you ponder and pray about the Book of Mormon so you can receive a certain answer from God?
(2) Shigoto to kazoku no aida no baransu o ushinawanai yōni Iesu no oshierareta koto o jissen shinai to ikemasen.
(You) must practice the things Jesus taught so that (you) do not lose balance between work and family.

Learn with Your Companion

F. God's Commands

Yōni is often used when describing commands, instructions, requests, etc. With your companion, choose an investigator and one or more commandments they need to begin following in the near future. Practice using *yōni* to help your investigator understand the commandment they need to keep.

Examples: (1) Ten no Otōsama wa subete no hito ga baputesuma to Seirei no tamamono o ukeru yōni meijite oraremasu.
Heavenly Father has commanded all people to be baptized and receive the Holy Ghost.
(2) Iesu wa tsune ni inoru yōni nandomo oshierarete imasu.
Jesus has taught many times to pray always.

Learn with a Native Speaker

G. Coaching

Share the sentences you created in activities E and F with a native speaker. Have them coach you on your pronunciation and intonation. Also, ask the following questions: (1) Does intonation affect which part of a *yōni* sentence is emphasized (i.e., what comes before or after *yōni*)? (2) Is there any tone I should avoid because it sounds rude, condescending, etc.?

Learn with Your District

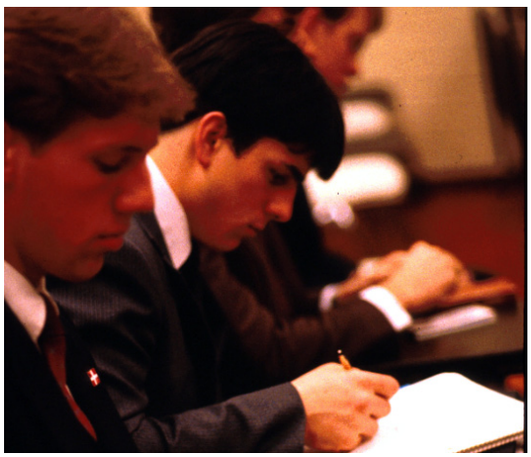
H. Chain of Sentences

Have one missionary create a sentence that uses *yōni* with the meaning of "so that." Then have that missionary choose another missionary. The second missionary then creates a sentence using *yōni* that further explains a part of the sentence the first missionary created. See the examples below for how this works. Continue choosing missionaries to add new sentences until you run out of ideas. When that happens, choose a new missionary to start a new string.

Missionary 1: Seikatsu de tadashii baransu o tassei dekiru ***yōni*** Iesu Kirisuto no fukuin o wakachiaitai to omoimasu.
(We) would like to share the gospel of Jesus Christ (with you) so you can achieve the right balance in daily life.

Missionary 2: Iesu Kirisuto no fukuin o jissen dekiru ***yōni*** Kamisama kara shiji o motomete inoru hitsuyō ga arimasu.
Will you pray seeking direction from God so that you can practice the gospel of Jesus Christ?

Missionary 3: Iesu Kirisuto no fukuin o jissen suru no o wasurenai ***yōni*** hibi seibun kara yomu ***yōni*** o-susume shimasu.
To not forget to put the gospel of Jesus Christ into practice, (we) encourage (you) to read from the scriptures daily.



Think - *to omou*

Introduction

Have you ever wanted to say "What do you think about...?" **To think** in Japanese is *omou*. But how do you use it with sentences like "I think families are very important" ? In this lesson we will answer these questions.

Notice (*omou*)

Let's first look at a few example sentences. Where does **to think** fall in the order of the sentence? How do you attach it?

Examples:

Kami ga	iru	**to omoimasu** ka.			
God	*exists*	*do you think ?*			
Do you think God exists? OR Do you think there is a God?					
Kazoku ga	totemo	taisetsu da	**to omoimasu**.		
family	*very*	*important*	*I think*		
I think families are very important.					
Konshū,	Takeuchi san ga	kyōkai ni	korenai	**to omoimasu**.	
this week	*Mr. Takeuchi*	*church to*	*can't come*	*I think*	
I think Mr. Takeuchi can't come to church this week.					
Kono	seiku wa	nani	ni tsuite	oshiete iru	**to omoimasu** ka.
this	*scripture*	*what*	*about*	*teaching*	*do you think ?*
What do you think this scripture is teaching?					

What do you think? Where does *omou* go in the sentence? What connects it to the rest of the sentence?

Let's Talk About It

Omou (to think) is **always** found at the end of a sentence. *Omou* is connected to a sentence that is in plain form with the particle *to* (except when saying how (*dō*) as seen below). To make it a question, you add *ka* at the end. Often, to be more polite, you change *omoimasu ka* to *omowaremasu ka* (see the "Honorific Verb Form" lesson for more information).

Examples:

Kamisama	ni tsuite	dō	**omowaremasu** ka.	
God	*about*	*how*	*do you think (hon.) ?*	
What (how) do you think about God? (Often dō is translated as what)				
Yogensha ga	naze	taisetsu da	**to omowaremasu** ka.	
prophets	*why*	*important*	*do you think (hon.) ?*	
Why do you think prophets are important?				
5ji gurai ni	Sugiyama ke no	ie ni	tsuku	**to omoimasu**.
at about 5 o'clock	*Sugiyama family's*	*house*	*arrive*	*I think*
I think we will arrive (get to) the Sugiyama family's house at about 5 o'clock.				
Otōsan wa	ima	fukuin	ni tsuite	kikanai	**to omoimasu**.
Father	*at this time/now*	*gospel*	*about*	*will not listen*	*I think*
I think my Father won't listen about (to) the gospel at this time.					

In addition to meaning **I think** or **do you think** (by adding *ka* at the end of the statement), *omou* is often used to soften a statement or make it not sound so forceful or direct (which otherwise may sound rude without *omou* in some circumstances). Native speakers of Japanese often do this to make their speech sound more polite.

Note: Native speakers usually only change the plain form verb which comes before *omou* into its negative form instead of *omou* itself. So, as seen in two example sentences above, it would be *...kikanai to omoimasu* not *kiku to omoimasen*. However this is not always the case. As you listen to native speakers, imitate when they negatively conjugate the plain form verb or *omou* itself.

Note: You may also hear *omou* in the middle of a sentence. You will need to remember that *omou* in this case only refers to what comes before it and not to the whole sentence. In the first sentence below, *to omou* refers only to the *hōmon shitara ii* part of the sentence, and not the whole sentence. However, it then modifies the *amari kappatsu de nai kaiin* (see the "Relative Clauses – Plain Form Noun" lesson for more information.

Examples:

Hōmon shitara ii	**to omou**	amari	kappatsu	de nai	kaiin wa	imasu ka.
would be good to visit	*think*	*not very*	*active*	*is not*	*members*	*are there ?*

Are there any less active members that you think would be good to visit?

Kono	messēji o	kiitara ii	**to omou**	kata o	donata ka	go-zonji desu ka.
this	*message*	*would be good if heard*	*think*	*person*	*anyone*	*do you know ?*

Do you know of anyone who you think it would be good if they heard this message?

26b

Note: Often you will hear the "want" verb form (BII *tai*) with *omoimasu*. Adding *to omoimasu* softens the "want to" form which by itself sounds very strong (refer to the "Want – *tai*" lesson for more information).

Examples:

Akashi shi**tai**	**to omoimasu**.
testify	*want to* *I think*

I would like to bear my testimony.

Mazu,	seiku o	wakachiai**tai**	**to omoimasu**.
first	*scripture*	*share* *want to*	*think*

First I would like to share a scripture.

Jinsei o	yutaka ni suru	hōhō o	shiri**tai**	**to omoimasu ka**.
life	*enrich*	*way*	*want to know*	*think*

Would you like to know a way to enrich your life?

Eikaiwa ni	kyōkaiin	mo	sanka shi**te itadakitai**	**to omoimasu**.
English class	*church member*	*also*	*would like you to participate*	*think*

We would like members to also participate in English class.

Expressing

Note: Another way to indicate you want to do something or that you will do something is by putting the verb in BV and adding *to omoimasu*. This form cannot be used as a question, however. Here are a few examples:

Examples:

Nihongo de	Morumon Sho o	yo**mō**	**to omoimasu**.
Japanese in	*Mormon Book*	*will read*	*I think*

I think I will read the Book of Mormon in Japanese.

Nihon ni	ittara,	sushi o	tabete **miyō**	**to omoimasu**.
Japan	*went*	*sushi*	*eat will try*	*I think*

I think I will try to eat sushi when I go (have gone) to Japan.

26c

Note: You will find that you can use *to omoimasu* only with yourself*. That is because *to omou* deals with your own personal feelings and thus cannot be used when you are talking about someone else. When you are talking about someone other than yourself, you put *omou* in B*te iru* form.

Examples:

Kyōkai ni	ikō	**to omotte imasu**.
church	*will go*	*he/she is thinking*

He/she is thinking he/she will go to church.

Inori ga	kotaerarenai	**to omotte imasu**.
prayer	*will not be answered*	*he/she is thinking*

He/she is thinking his/her pray will not be answered.

*Note: You use *to omoimasu ka* when asking questions because you are asking **them** to describe their own feelings.

26d

Note: Often missionaries have trouble understanding the difference between *omou* and *kangaeru*. *Omou* often simply refers to an opinion you have whereas *kangaeru* refers to actually going through a thinking process.

Examples:

Kazoku ga	totemo	taisetsu da	**to omoimasu**.
family	*very*	*important*	*I think*

I think families are very important.

Kondo no	katei no yūbe no	keikaku	ni tsuite	**kanagete imasu**.
next	*family home evening*	*plan*	*about*	*I am thinking*

I am thinking about the plan for the next family home evening.

Activities (see answers on p. 268)

Learn on Your Own

A. Complete the Statement

Each statement is missing *to omou*. Re-write each sentence, adding *to omou* to make the sentence correct. Check your answers.

1. Hōmon sureba ii wakai dansei wa imasen ka.
   Are there not any young men you think we should visit?
2. Takeuchi san wa nichiyōbi no shūkai ga nagai node, kite morau no wa muzukashii desu.
   Ms. Takeuchi think Sunday meetings are long, so getting her to come is difficult.
3. Kono Morumon sho o o-watashi shitai.
   (We) would like to give you this Book of Mormon.
4. Morumon sho o motte ireba ii o-tomodachi wa irasshaimasen ka.
   Do you have any friends who you think it would be good if they had a Book of Mormon?
5. Mata o-ai shitai.
   (We) would like to meet again.
6. Iesu Kirisuto ga dō iu fū ni subete no hito o tasukete kudasaru ka messēji o wakachiaitai.
   We would like to share a message on how Jesus Christ helps all people.
7. Kyōkai no annai o sasete itadakitai.
   (We) would like to give you a tour of the church.
8. Imada san wa Kamisama ga inai node, Morumon sho ni taisuru akashi mo arimasen.
   Mr. Imada still thinks that God does not exist, so he does not have a testimony of the Book of Mormon.

B. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Watashitachi ga o-tsutae shita koto ni tsuite ***to** omowaremasu ka.
   What do you think about what we have taught (you)?
2. ***Nani** Yogensha Josefu Sumisu ni tsuite dō omowaremasu ka.
   What do you think about the prophet Joseph Smith?
3. Shinden de kekkon suru hito wa shinde kara mo musubarete iru koto ni tsuite dō ***to** omowaremasu ka.
   What do you think about people who are married in the temple being married after (they) die?
4. Morumon sho ga shinjitsu ka dō ka Kamisama ni tazuneru mae ni sore ni tsuite ***omou** hitsuyō ga arimasu.
   Before you ask God whether or not the Book of Mormon is true, (you) need to think about it.

C. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Kamisama ga iru kana inai kana iu fū ni omotta koto wa nai n desu ka.
4. Zannen na koto ni Ōuchi san wa bisshopputachi ga jūbun no ichi o uketoru to omoimasu.

2. Kamisama wa arayuru hito o kachi no aru sonzai to omowarete imasu.
3. Jikan ga areba asatte o-ai shitai to omotte imasu ga...
5. Iesu ga Kami no On-ko da to iu koto ni tsuite nani o omoimasu ka.
6. Hanashitai koto ga arimasu ga...

D. *Preach My Gospel* Activities

1. "[Jesus'] questions prompted thought, soul searching, and commitment. Good questions will help you understand interests, concerns, or questions that others have" (*Preach My Gospel*, 183). Choose one of your new investigators. For this investigator, use *to omou* to write a question for each of the points in the above *Preach My Gospel* quote that will help your investigator progress. Check your questions with a native speaker. See the examples below for ideas.

Thought:	(Read アルマ 37:37.) Sōdan suru koto to iu koto no chigai wa nan da to omowaremasu ka.
Soul Searching:	(Read アルマ 5:27.) Moshi ima koso nakunararete Kamisama to au nara dono yōna kimochi ga suru to omowaremasu ka.
Commitment:	(Read モロナイ 8:26.) Go-jibun ga dono yōni nesshin ni inoru koto ga dekiru to omowaremasu ka.
Understand Interests:	Moshi museigen no o-kane ya o-jikan wa aru nara, dō suru to omoimasu ka.
Understand Concerns:	O-shigoto ga isogashii node, maishū nichiyōbi ni sanjikan kyōkai ni kuru koto ni tsuite dō omowaremasu ka.
Understand Questions:	Naze Morumon sho ga sonna ni taisetsu ka to iu fū ni osshaimashita ga, dō shite sō omowaremasu ka.

2. "How you approach an investigator's concern will depend on the nature of that concern. Determine whether the concern has come up because the person does not have a spiritual confirmation of the truth of the Restoration or whether the person does not want to commit to living a true principle" (*Preach My Gospel*, 187). Use to omou to write questions that help you know whether to focus on testimony or commitment. Focus these questions on your own investigators. Check your questions with a native speaker. See the examples below for ideas.

Testimony Question:	Kamisama wa jissai go-jibun no inori ni kotaerareru to omowaremasu ka.
Commitment Question:	Kazoku toshite eien ni tomo ni itai to omowaremasu ka.

Learn with Your Companion

E. Have one companion role play the investigator you focused on for the first *Preach My Gospel* activity. Have the other companion ask the questions you created. Afterwards, evaluate with the following questions: (1) Did the question have their desired effect? (2) Were the questions simple and easy to understand? (*see Preach My Gospel*, 183). (3) Were the questions intimidating? irritating? offensive? (see *Preach My Gospel*, 183).

Learn with a Native Speaker

F. While meeting with a native speaker, ask the three sentence-pairs below. After asking each statement pair, ask the following: (1) What is the difference in feeling between the two sentences in each pair? (2) Would you interact with the missionaries differently depending on which question was asked or statement said? What do the answers you received teach you about using *to omou*?

Pair 1:	Kamisama ga irasshaimasu ka.	Kamisama ga irassharu to omowaremasu ka.
Pair 2:	Kyōkai ni kite mitai desu ka.	Kyōkai ni kite mitai to omoimasu ka.
Pair 3:	Ashita no rokuji ni o-ai shitai desu.	Ashita no rokuji ni o-ai shitai to omimasu.

Repeat this activity with other sentences you think of that you are not sure whether you should use *to omou* or not.

Asking Permission - B*te mo yoroshii*

Introduction

There will be many times that you will need to ask permission or ask people to do things for you. In this lesson you do will learn to do this in a way that is culturally appropriate.

Notice (may we verb?)

Look at the following example sentences. How do you ask **may we** (verb) in Japanese?

Examples:

O-tetsudai shi**te mo yoroshii deshō ka**.
help (humble) *may we ?*

May we help?

O-namae o o-kiki shi**te mo yoroshii deshō ka**.
name (hon.) *hear (hum.) may I ?*

What is your name? (lit. May I hear your name?)

Chotto shitsumon shi**te mo yoroshii deshō ka**.
a little *ask a question* *may I ?*

May I ask a question? (Chotto here is used to call attention to the listener and also to soften the question)

What did you discover? What base do you put the verb in? What do you attach to it?

Let's Talk About It

As you may have noticed above, when you want to ask permission to do something, put the verb in B*te* and add *mo yoroshii deshō ka.* In this phrase the *deshō* is used because it is more polite than *desu*. Here are a few more examples:

Examples:

O-denwa shi**te mo yoroshii deshō ka**.
call (hum.) *may we ?*

May we call (you)?

Go-kazoku to issho ni oshie**te mo yoroshii deshō ka**.
family (hon.) *together* *teach may we ?*

May we teach (you) with your family?

Kono messēji o Tanaka san no go-kazoku ni wakachia**tte mo yoroshii deshō ka**.
this message *Mr./Ms. Tanaka* *family (hon.)* *share* *may we ?*

May we share this message with your (Mr./Ms. Tanaka's) family? (You would not say anata for "your")

Note: Look again at sentences 1 and 2 in the "Notice" section and the first example sentence in the "Let's Talk About It" section. When asking permission you typically put the verb in its humble form. See the "Humble Verb Form" lesson for more details.

Note: You may notice native speakers using *ii desu ka* instead of *yoroshii deshō ka* when asking permission. Both mean the same thing except the latter is more polite and often should be used when you meet new people or when the circumstance requires you to show a great deal of respect. Once you get to know someone, you can gradually start to use the *ii desu ka* form.

Examples:

Mizu o no**nde mo ii desu ka**.
water *drink* *may I ?*

May I have a drink of water? (to be said to someone of equal level or lower)

Mizu o no**nde mo yoroshii deshō ka**.
water *drink* *may I ?*

May I have a drink of water? (to be said to someone of higher level)

Note: Essentially, the **may we** form is made up of a verb in B*te mo or* **even though** form with *ii* or *yoroshii* at the end. So when you ask *O-denwa shite mo yoroshii deshō ka* you are actually saying "Is it OK even though (if) we call?" See the "Even Though – Bte mo" lesson for more details.

Notice (may we ask you to verb?)

27c

Let's now see how we ask other people to do things. By looking at the following examples, can you figure out how this form is different from the **may we** form?

Example:

Kyōkai made kite itadaite mo yoroshii deshō ka.
church up to may we ask you to come?

May we ask you to come up to the church (building)?

Ressun ni issho ni sanka shite itadaite mo yoroshii deshō ka.
lesson together may we ask you to participate?

May we ask you to participate with us in the lesson?

Ima kanjite iru koto o wakachiatte itadaite mo yoroshii deshō ka.
now what you are feeling may we ask you to share?

May we ask you to share what you are feeling right now?

How did you do? What do you attach to B*te*? Did you notice the difference between this and the **may we** form?

Expressing

Let's Talk About It

In order to request someone to do something—in other words to say **may we ask you to** (verb)—put the verb in B*te* and add *itadaite mo yoroshii deshō ka*. Again a less formal form would use *ii desu ka* instead of *yoroshii deshō ka*.

Example:

Bansō shite itadaite mo yoroshii deshō ka.
accompany may I ask you to ?

May I ask you to accompany (on the piano)?

Koe ni dashite, yonde itadaite mo yoroshii deshō ka.
voice put out may I ask you to read ?

May I ask you to read out loud?

Issho ni eki made kyūdōsha o mukai ni itte itadaite mo yoroshii deshō ka.
together train station investigator go to meet may we ask you to ?

May we ask you to go with us to meet (our) investigater at the train station?

Note: *Itadaite* comes from the word *itadaku* meaning to humbly partake (you may remember hearing *itadakimasu!* before somone begins to eat—it has the same meaning here). So you are basically you are saying "may we humbly partake of you (verb)ing."

Note: When someone asks for permission to do something, you would not repeat the whole "may we" form in answering them (*...te mo ii desu yo*). You usually use short reponses as seen below.

Example:

O-tearai o o-kari shite mo yoroshii deshō ka. ii desu yo / dōzo.
bathroom borrow (hum.) may I ? ok please

May I borrow (your) bathroom? Please do.

Ima, sukoshi o-hanashi shite mo yoroshii deshō ka. A, ima wa chotto isogashii desu.
now a little talk (hum.) may we ? Oh now a little busy

May we talk a little right now? Oh, right now I'm a little busy. (But maybe tomorrow...)

Activities (see answers on p. 268)

Learn on Your Own

A. Conjugation

Conjugate the following verbs into B*te*.

1. ukeireru
2. shitagau
3. tateru
7. ninmei sareru
8. mitomeru
9. suwaru
13. kariru
14. kiku
15. ukagau
19. wakachiau
20. tetsudau
21. itadaku
25. tayoru
26. sasageru
27. hajimeru

4. ataeru
5. manabu
6. toriokonau
10. hattatsu saseru
11. shiji suru
12. hōmon suru
16. au
17. renraku suru
18. denwa suru
22. tsukaeru
23. iku
24. sosogu
28. hizamazuku
29. inoru
30. kuru

B. Choose the Correct Form

Which form would you use for the following situations? Choose between the following: B*te mo yoroshii desu*, B*te mo yoroshii desu ka*, or B*te itadaite mo yoroshii desu ka*.

1. Asking someone if you can get their phone number and address.
2. Teaching someone that it's okay for church members to drink mugi-cha.
3. Asking if you can use someone's restroom.
4. Asking if you can start [the lesson] with a prayer.
5. Asking someone to read a passage of scripture.
6. Asking someone if they will offer the opening prayer.
7. Asking an investigator if it would be okay for you to contact them [to follow-up].
8. May we set a time for our next visit?
9. Could you explain in a little more detail?
10. May we come to your home and tell you more about how God has called a prophet in our day as He did in ancient times?

Do Something More

Memorize the commitment invitations in *Preach My Gospel* that use B*te yoroshii* (such as question 8 above). Learn to say them from memory in both English and Japanese.

C. Translation

Produce the correct Japanese sentence for each of the situations listed above in section B above using B*te mo yoroshii desu ka*, B*te mo yoroshii desu*, or B*te itadaite mo yoroshii desu ka*. Check your answers.

Learn with Your Companion

D. As a companionship, write two lists: (1) a list of everything you would like specific members in your area to do to help with missionary work, and (2) everything **you** would like to do with members. Then come up with the sentences to ask members to help for the items in list 1 (B*te itadaite mo yoroshii desu ka*) and sentences to ask permission to do the activities in list 2 with members (B*te mo yoroshii desu ka*). Practice role playing talking to specific members to ask these specific questions. Take turns acting as the member or the missionary. Have a native speaker check your sentences before you actually meet with the members. Make sure the phrasing you use will be considered polite and respectful.

Example:

List 1 - For members to do	List 2 - For us (missionaries) to do
1. Have an investigator's lesson at their home	2. Visit a member

1. Konshū Yamashita Kyōdai no o-taku de Yamada san no ressu o oshiesasete itadaite mo yoroshii deshō ka.
2. Kayōbi no yoru hōmon shite mo yoroshii desu ka.

Become, Decide - *ni naru* & *ni suru*

Introduction

How would you say "It has been decided that..." or "I have decided to..." ? These sentences need *koto ni naru* and *koto ni suru*. First we will start with a discussion on the difference between *naru* and *suru*, and then see how they are used wtih verbs.

Notice (the difference between *in naru* and *ni suru*)

Look at the following sentences. What are the differences between the meanings of *ni naru* and *ni suru*?

Examples:

Yatto	senkyōshi **ni**	**narimashita**.		
finally	*missionary*	*became*		
I finally became (am) a missionary!				
Karē raisu **ni**	**shimasu**.			
Curry Rice	*do (will have)*			
I have decided to have curry rice.				
Danjikibi wa	dai ni no	nichiyōbi **ni**	**narimashita**.	
Fast Sunday	*second*	*Sunday*	*it was decided*	
It was decided that Fast Sunday would be (on) the second Sunday.				
Baputesuma o	jūsan nichi **ni**	**shimashita**.		
Baptism	13th day	*do*		
We decided on the 13th for the baptism.				

What differences did you notice between *ni naru* and *ni suru*?

Let's Talk About It

28a

Essentially *naru* and *suru* are the intransitive (verbs that do not have an object) and transitive (verbs that can have an object) forms of each other. *Naru* means **to become**, or **it has been decided**. In contrast, *suru* means **to do** or **to decide on**, where the speaker is doing the deciding. Let's look at a few more examples.

Examples:

Isha **ni**	**nari**tai desu.			
doctor	*want to become*			
I want to become a doctor.				
Dendō ga	owatte kara,	dakugakusei **ni**	**narimashita**.	
missionary work	*when finished*	*college student*	*became*	
Once I finished my mission, I became a college student.				
Hanbāgā **ni**	**shimasu**.			
hamburger	*decide to have*			
I'll have a hamburger.				
Ocha no	kawari ni	orenji jūsu **ni**	**sureba**.	
tea	*instead of*	*orange juice*	*what if you had*	
What if you had (decided to have) orange juice instead of tea?				

Note: See the "Transitive and Intransitive Verbs" lesson for more information.

Notice (using with verbs - koto ni naru / koto ni suru)

28b

Now that we've discovered the basic difference between *naru* and *suru*, more specifically when dealing with Noun *ni naru* and Noun *ni suru*, let's see what happens when we add verbs into the equation. What differences do you notice between the meanings of *koto ni naru* and *koto ni suru*? Are they similar in any way to what we have just discussed?

Examples:

Raigetsu,	dendō ni	deru	**koto ni narimashita**.	
next month	*mission*	*leave*	*it became*	
(It has become such that) I will leave on my mission next month.				

Kamisama ni	inorimotomeru	**koto ni shimashita**.	
God	*seek in prayer*	*decided*	
(He) decided to seek God in prayer.			
Tsugi no	junbi no hi ni	Kyōto ni	iku	**koto ni shimashita**.
next	*preparation day*	*Kyoto*	*go*	*decided*
We decided to go to Kyoto on our next preparation day.				
Ishii san no	purezento	no tame ni	gappon o	kau	**koto ni shimashita**.
Ms. Ishii	*present*	*for*	*triple combination*	*buy*	*decided*
We decided to buy a triple combination for Ms. Ishii's present (who is getting baptized).					

What did you notice about the difference in meanings for *koto ni naru* and *koto ni suru*?

Let's Talk About It

Essentially the difference between *koto ni naru* and *koto ni suru* is the same as mentioned above except now we are dealing with verbs. *Koto ni naru* basically means that something has been decided or come about regardless of the person's volition. For example, when you received your mission call, it was decided for you (by the Lord) where you would go. In contrast, *koto ni suru* means that the speaker has decided to do something. Let's look at a few more examples.

Examples:

Dendō no	meshi o	uke,	Nagoya ni	iku	**koto ni narimashita**.
mission	*call*	*receive*	*Nagoya*	*go*	*it has been decided*
I received my mission call, and it has been decided that I will be going to Nagoya!					
Isha **ni**	**naru**	**koto ni shimashita**.			
doctor	*become*	*decided*			
I decided to become a doctor.					
Takusan no	shiren ni	au	**koto ni narimashita**.		
a lot	*trials*	*meet*	*it became*		
(It became such that) He encountered many trials.					
Watashi mo	Josefu Sumisu	no yōni	inoru	**koto ni shimashita**.	
I also	*Joseph Smith*	*like*	*pray*	*decided*	
I also decided to pray, like Joseph Smith.					

Note: B*te iru* form of *koto ni suru* and *koto ni naru* simply means that the action had already been decided on in the past and is still in force today.

Examples:

Tanaka san ga	chokusetsu	Tanigawa Kyōdai	kara	ressun o	ukeru	**koto ni natte imasu**.	
Mr. Tanaka	*directly*	*Tanigawa Brother*	*from*	*lesson*	*receive*	*has become*	
Mr. Tanaka is receiving the lessons directly from Brother Tanigawa.							
Nihongo	dake	hanasu	**koto ni shite imasu**.				
Japanese	*only*	*talk*	*decided*				
I have decided to only speak in Japanese (and still am).							

Note: The verb before *koto ni suru* can also be negative.

Example:

Jibun no	koto ni	shūchū shi**nai**	**koto ni shite imasu**.
self	*things*	*not focus*	*decided*
I have decided to not focus on myself.			

Note: You'll find that sometimes native speakers will use *koto ni naru* instead of *koto ni suru* even when they themselves made the decision to do something. This distances the speaker from the action and therefore sounds more polite in Japanese.

Example:

Mainichi	tango o	sanjūko	oboeru	**koto ni narimashita**.
everyday	*vocabulary*	*thirty*	*remember*	*it has been decided to (polite)*
It has been decided to study 30 vocabulary a day (polite).				

Activities (see answers on p. 269)

Learn on Your Own

A. Choose the Principle

The following sentences are missing one of the following: *ni naru*, *ni suru*, *koto ni naru*, or *koto ni suru*. Fill in the blank so the sentence is correct. Check your answers.

1. Baputesuma to kakunin no gishiki o tōshite kyōkai no kaiin _____.
   Through the ordinances of baptism and confirmation, (you) become a member of the church.
2. Kondo watashitachi no dochira ka ga tenkin suru _____ to eikaiwa wa o-yasumi desu.
   Next time one of us is transferred, eikaiwa will (take a) break.
3. Ashita no ressun no dōseki wa Sasaki shimai _____.
   For the sit-in for tomorrow's lesson, (we) decided on Sister Sasaki.
4. Yamada san no ressun wa sukui no keikaku ni tsuite oshieru _____.
   For Yamada san's lesson, (we) have decided to teach the plan of salvation.
5. Kyūdōsha ni Morumon Sho no taisetsusa o kajite morau tame ni issho ni yomu _____.
   In order to get (our) investigator to feel the importance of the Book of Mormon, (we) decided to read together.
6. Kamisama no imashime ni shitagau koto wa shinkō o shimesu _____.
   Following God's commandments is showing (your) faith.
7. Kamisama ni tayoru koto ni yotte watashitachi no yowasa wa tuyosa _____ koto ga dekimasu.
   Through relying on God, (our) weaknesses can become our strengths.
8. Kirisuto no yōna tokushitsu o tsuyomeru tame ni motto shinken ni inoru _____ node wasurenai yōni purannā ni kaite okimasu.
   Because (I) have decided to pray more earnestly in order to strengthen (my) Christ-like attributes, I write in my planner so I don't forget.
9. Kyō no ressun no shōten o Aganai _____ koto ni yotte Ōkubo san wa sukuin no keikaku ni tsuite no rikai o fukameru koto ga dekiru to omoimasu.
   Through making the Atonement the focal point of the lesson, (I) think Ōkubo san will be able to deepen (his) understanding of the plan of salvation.
10. Watashi ga baputesuma no mensetsu o suru _____ to raishū no suiyōbi to mokuyōbi wa ressun no yakusoku wa tsukremasen.
    If it's decided that I do the baptismal interview, (I) will not be able make lesson appointments for Wednesday and Thursday.

B. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Josefu Sumisu no kekiken o kiite kara Izumitani san wa ***inoru ni** shimashita.
2. Iesu Kirisuto no Aganai no chikara o tōshite ***kiyoi** ni narimasu.
3. Jiai o uketakereba Iesu ni shin ni shitagau hito ***o** naranai to ikemasen.
4. Hi no sakae ni iku tame ni wa Iesu Kirisuto no yōni ***ni** naranakereba ikemasen.
5. Kyō wa Tamagawa-Gakuen no atari ***ga** iku koto ni shimashita.
6. Kyōgi o kyūdōsha ni totte meikaku ni ***tsukuru** no wa jūyō desu.

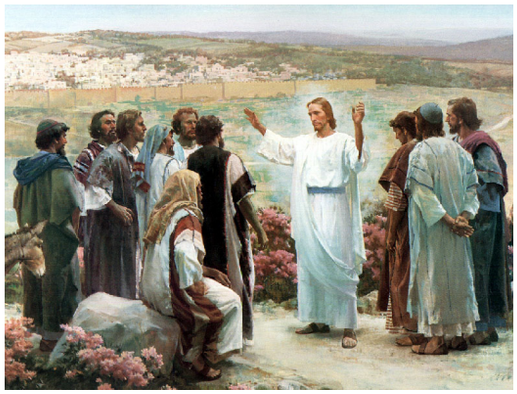
C. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Mitama no yakuwari no hitotsu wa watashitachi no machigai o tadashii ni suru koto desu.
4. Anmon no yōni dendō suru toki ni seikō o mimasu.

2. Stēkukaichōkai wa atarashii dendō keikaku o hajimeru ni shite imasu.
3. Kamisama no imashime wa seikatsu o kanzen ni tsukutte kuremasu.
5. Morumon Sho ga shinjitsu de areba Josefu Sumisu ga yogensha de atta koto ni shimasu.
6. Iesu Kirisuto wa kanzen na hito o naru no o kanō ni shite kudasatte imasu.

D. Results in the Gospel



Ni naru and *koto ni naru* are often used to clearly describe results. Choose an investigator you will be teaching. Using *ni naru* and/or *koto ni naru*, write the results in the lives of that investigator that will come from the principles you teach and commitments you extend. See the examples below from *Watashi no Fukuin o Nobetsutaenasai* (56, 6, 106, & 121) for ideas.

Examples: (1) **Atonement**: Soshite mikkame ni, rei to nikutai wa eien ni hitotsu to nari, futatabi hanareru koto no nai jōtai ni narimashita.
On the third day, His spirit and His body were reunited eternally, never to be separated again.

(2) **Atonement**: Onko no aganai to fukkatsu ni yori, subete no hito wa hikiagerarete, jibun no okonai, sunawachi yoi okonai o shita ka warui okonai o shita ka no sabaki o ukeru tame ni Kirisuto no mae ni tatsu koto ni narimasu.
By His Atonement and Resurrection, all men will be lifted up to stand before Christ to be judged of their works, whether they be good or evil.

(3) **Prayer**: Moshi inori ga kiki ni ochiitta toki no toppatsuteki na sakebi de shika nai to shitara, sore wa mattaku rikoteki na mono de atte, watashitachi wa Kami o kinkyūji dake ni tasukete kureru shūrikō ka sābisu kikan to minashite iru koto ni narimasu.
If prayer is only a spasmodic cry at the time of crisis, then it is utterly selfish, and we come to think of God as a repairman or a service agency to help us only in our emergencies.

(4) **Book of Mormon**: Morumon Sho ga shinjitsu no shomotsu de aru naraba, Iesu wa Kirisuto de ari, Josefu Sumisu wa Shu no yogensha de ari, Matsujitsu Seito Iesu Kirisuto Kyōkai wa makoto no Kyōkai de atte, kono Kyōkai wa konnichi yogensha ga keiji o ukete michibiite iru koto ni narimasu.
[I]f the Book of Mormon is true, then Jesus is the Christ, Joseph Smith was his prophet, The Church of Jesus Christ of Latter-day Saints is true, and it is being led today by a prophet receiving revelation.

E. Causes in the Gospel

Ni suru is often used to describe causes. Choose an investigator you will be teaching. Use *ni suru* to write the causes of the blessings you will promise them. See the examples below from *Watashi no Fukuin o Nobetsutaenasai* (3 & 14) for ideas.

Examples: (1) Seinaru shinden ni oite erareru shinsei na gishiki to seiyaku wa, watashitachi ga kojin toshite Kami no mimoto ni kaeri, mata kazoku toshite eien ni hitotsu to naru koto o kanō ni suru no desu.
Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally.

(2) Hi no sakae no ōkoku de shōei o eru niwa, Iesu Kirisuto no fukuin no motarasu shukufuku o Onchichi no hoka no kodomotachi to wakachiai, imashime o mamoranakereba narimasen. Korera no imashime wa kono yo to raise ni oite watashitachi no seikatsu o yutaka ni shite kuremasu.
We will attain our exaltation in the Celestial Kingdom only on the condition that we share with our Father's other children the blessings of the Gospel of Jesus Christ and observe the commandments that will enrich our lives here and hereafter.

Learn with Your Companion

F. Describing Decisions

During language study time, open your Daily Planner and review with your companion your plan for today. Use *koto ni suru* to describe what you decided to do for your Daily Plan and Backup Plan. See the examples below for ideas.

Examples: (1) Kyō wa Hamada san ni memo o kaite oku koto ni shite imasu.
Today we've decided to go ahead and write a memo to Hamada san.

(2) Wakai dansei no sannin ni hōmon suru koto ni shimashita.
We decided to visit three of the young men.

Learn with Your District

G. Teach Each Other

Use the sentences you made from activities E and F to teach another companionship. When you finish teaching, have the companionship playing the investigators answer the following questions: (1) Do I clearly understand the results of what you taught and how my life will change? (2) Do I clearly understand the cause of the blessings I was promised and how it they relate to my life? Adjust your sentences according to the feedback you receive.

Review: Expressing Desire, Need, Preference, etc.

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

Asking about and expressing desire, need, preference, ability, intention or purpose

- Able to do - *dekiru*, *rareru* & *eru*
- Asking permission - B*te mo yoroshii*
- Please - *kudasai*
- So that - *yōni*
- Think - *to omou*
- Want - *tai*

Activities (see answers on pp. 269-270)

A. Error Correction

This activity will help you see where you need to improve. Each sentence has an error. Write down the corrected sentence or say it to your companion. Check your answers. If you get an answer wrong, the answers section will refer you to the principle you should study.

1. Kamisama to kojinteki na kankei o kizukeru yōni kokoro o komete inotte itadakimasu ka.
2. Maishū au yōni tsugō no yoroshii jikan wa arimasen ka.
3. Kyō Koizumi san ni au tokoro wa Nakaurawa eki no iriguchi to omoimasu.
4. Go-jibun ni dareka ga shitsurei shitara to omoimasu ka.
5. Kuiaratamete inoru yōni sumi no yurushi o kanjirarenai to ikemasen.
6. Miyazaki san wa jissai Morumon Sho no oshie o ōyōtagatte iru to omoimasu.
7. Zehi, watashitachi ga o-tsutae shita koto ni tsuite yoku o-omoi ni natte kudasai.
8. Iesu-sama ga ima ikite orareru to shitte iru to kiku toki ni nani o omowaremasu ka.
9. Hakugai o ukete okoru yōni Watashi wa mainichi teki no tame ni inorimasen.
10. Nani Morumonkyō ni tsuite dō omoimasu ka.

B. Error Correction

1. Kenson de chūjitsu de ari, Shu no Mitama o tsune ni hanryo to suru yōni kyōdaitachi ni tsugete kudasai. Sō sureba michi o ayamaru koto wa nai deshō. *Tell the brethren to be humble and faithful and be sure to keep the Spirit of the Lord, that it will lead them aright.*
2. Seikatsu no naka de, donna koto ga taihen to omoimasu ka. *What kinds of things in life do you think are difficult?*
3. Yogensha wa kaku jidai ni atte, meijirareta yōni fukuin no messēji o nobetsutaemashita. *Each in his day was commanded to preach the gospel message.*
4. Sorezore no jōkyō ni atta hōhō de korera no shitsumon ni kotaerareru yōni Mitama no michibiki o motomete kudasai. *Seek inspiration to answer these questions in a way that meets each situation.*
5. Morumon Sho ni tsuite to omoimasu ka. *What do you think of the Book of Mormon?*
6. Kyō hanashita messēji ni tsuite fukaku kangaete itadakitai to omoimasu. *We'd like you to ponder the message we've talked about today.*
7. Kodomo no toki kara ichido mo senkyōshi ni naritai dewa nai to omotta koto wa arimasen. *Ever since I was a child, I have never once thought that I wouldn't want to be a missionary.*
8. Dō yattara Kamisama no moto e kaereru to omowaremasu ka. *How do you think we can return to God's presence?*
13. Moshi anata ga mensetsu o ukeru gawa da to shitara, dono yōni kanjiru deshō ka. Anata wa mensetsusha kara dono yōni sesshite hoshii to omou deshō ka. *Think about how you might feel if you were being interviewed. How would you want the interviewer to interact with you?*
14. Anata no reiteki na keiken o gakushūchō ni kiroku kudasai. *Record your spiritual experiences in your journal.*
15. Getsuyōbi, Katei no Yūbe ni zehi kite itadakitai no desu ga, go-yotei wa dō desu ka. *We'd like to have you come to Family Home Evening on Monday. What is your schedule like?*
16. Fukuin o wakachiau kikai o dono yōna hōhō de sekkyokuteki ni motomeru koto ga dekiru deshō ka. *In what ways can we actively seek opportunities to share the gospel with others?*
17. Shū ni tsukaetakatta node, dendō ni demashita. *I left on a mission because I wanted to serve the Lord.*
18. Dōryō to tomo ni sasageru inori ni tsuite hanashiate kudasai. *Talk about the prayers you offer as companions.*
19. Kono kyōkai ga shinjitsu no kyōkai da to kakushin o eta toki ni baputesuma o ukeru ga hoshii to omoimasu ka. *Do you think you would like to be baptized when you gain an assurance that this church is the true church?*
20. Shizuka na hosoi koe o kikinogasanai yōni chūi suru kudasai. *Be careful and not turn away the still, small voice;*

9. Korera no keiken ni tsuite seigen naku hanasō to suru yūwaku o shirizokette kudasai.
Resist the temptation to talk freely about these experiences.

10. Shinrai sarete iru hito kara nanika tanomaretara, sono gimu o hatashitaimasu. *If someone I trusted asked me for something, I think I would want to fulfill that obligation.*

11. Adamu to Eba wa, kanashimi to kutsü o keiken dekinai tame, yorokobi o shiru koto ga dekiru no dewa arimasen deshita. *They could not know joy because they could not experience sorrow and pain.*

12. Dekireba, kono yo no shiren o zenbu saketai to omoimasu ga, sō deshitara, seichō no kikai made nakunatte shimaimasu.
If I could, I think I'd avoid this world's trials, but if that were the case, unfortunately I'd probably go so far as to avoid the opportunity to grow.

21. Hitobito ga mondai o kaiketsu dekiru yō tasukeru niwa dō sureba yoi deshō ka.
How can I help people resolve their concerns?

22. Tsugi no danjiki nichiyōbi ni, nanika tokubetsu na mokuteki o motte danjiki shi, inotte itadakimasu ka. *Will you fast and pray on the next fast Sunday for some special need?*

23. Fukuin ga seikatsu o yorokobi de mitasu to, kyōdai-shimai ni kono yōna ai to omoiyari o idaki yōni narimasu.
As the Gospel fills your life with joy, you will come to develop love and consideration for their brothers and sisters.

24. Tsumi kara kanzen ni kiyomerareyō to omottara, mizu ni shizumeru baputesuma to Seirei no Tamamono o ukeru tame no anshurei ga hitsuyō desu.
Baptism by immersion and receiving the Gift of the Holy Ghost are necessary to be completely purified from sin.

C. Translation

The sentences below come from General Conference, *Preach My Gospel*, and the scriptures. Translate them into Japanese to the best of your ability. Then check your answers. Observe the differences from how you thought to express it in Japanese. Take particular note vocabulary or grammar use that surprised you. Use and adapt the patterns you learn to help you teach with greater clarity.

1. I humbly invite the companionship of the Holy Ghost as we discuss a vital principle of the gospel: faith in the Lord Jesus Christ.
2. To have faith is to have confidence in something or someone.
3. True faith must be centered in Jesus Christ.
4. Faith is a principle of action and of power.
5. Strong faith is developed by obedience to the gospel of Jesus Christ.
6. If we desire more faith, we must be more obedient.
7. If thou canst believe, all things are possible to him that believeth.
8. Doubt is a negative emotion related to fear.
9. Choose to live by faith and not fear.
10. Doubt comes from a lack of confidence in one's self or abilities.
11. You should not become discouraged.
12. Discouragement will weaken your faith.

D. *Preach My Gospel* Activities

1. Preparing You Investigators to Understand Your Message
"Our message cannot be learned all at once. Understanding will come over time through prayer, study, experience, and keeping God's commandments" (*Preach My Gospel*, 177). Choose an investigator you are teaching. Prepare to explain how each of the points mentioned above (prayer, study, experience, and keeping God's commandments) *can* help them understand your message and why each point is *necessary*.

2. Preparing Your Investigators for Opposition
Turn to page 65 of *Preach My Gospel* and read the red box titled "Guidance from the Holy Ghost." Choose an investigator who is facing opposition to their progress in the gospel. Prepare to explain:

(1) specifically, why they *need* to "read the Book of Mormon, pray, attend church, and obey the commandments" to overcome opposition from Satan; and (2) specifically, why they *need* the "continued guidance of the Holy Ghost" in their life.

3. Helping Your Investigators Seek the Blessing of the gift of the Holy Ghost
Turn to page 10 of *Preach My Gospel*. In the Scripture Study box is a question: "Why should converts desire the gift of the Holy Ghost?" Read all of the scriptures in Japanese that go with the question. Choose an investigator you are teaching. Use these passages, and find others, to prepare to teach this investigator the blessings of the Holy Ghost and why they *need* them. Then, prepare to teach this investigator what they *need* to do to receive the blessing of the gift of the Holy Ghost and how they *can* recognize and follow the help the Holy Ghost gives.

4. Preparing Your Investigators to Endure to the End
"It is not enough for people to simply come into the Church. They must come to stay. All of your teaching and invitations must be directed toward this end. In order to receive all the blessings our Heavenly Father has in store for them, members must continue to live the gospel and be active in the church" (*Preach My Gospel*, 221). Choose an investigator you are teaching. For the next lesson you teach this investigator, prepare your "teaching and invitations" to the end that your investigator (1) is active in the church and (2) continues to live the gospel after baptism.

E. Scripture Activities

1. Answering Questions and Needs
"As we begin to understand that the first principles and ordinances of the gospel are the way to the abundant life, we will appreciate that these principles help answer any question and fill any need ... The gospel can resolve almost any question or need. This is why you are to 'teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel' (D&C 42:12)" (*Preach My Gospel*, 108). Choose an investigator you are teaching. Write down every question or need your investigator has. Then look up scriptures in the Bible and Book of Mormon that show how the first principles of the gospel answer their questions and needs. Prepare to teach from the scripture you chose in Japanese and prepare sentences in Japanese that expound on the passages you chose.

2. Helping Your Investigators Understand Their Need for the Savior
Choose an investigator you are teaching. Does this investigator understand why they absolutely need Jesus Christ in their life? Turn to the list of scripture passages that teach of Jesus Christ found on pages 47-48 of *Preach My Gospel*. Choose a scripture passage from the list or one of your own choice that you feel will help your investigator know and feel their personal need for Christ. Learn all the grammar principles and vocabulary in and create five to eight sentences that expound on the passage you chose. In addition, prepare to share your own testimony of all peoples' need for Jesus Christ and His Atonement.

F. Reading and Listening Activity

Part I: Choose one of the people with whom you work. As you seek guidance in finding material to share with them, browse General Conference talks from 1999 to the present (1999 General Conference talks are the oldest available for Japanese audio online). Choose one that addresses a need of someone you teach, either an investigator, a less-active member, a recent convert, etc. First read the talk in English, then look up the talk in the Japanese リアホナ and read as much of it as you are able to.

Part II: Choose at least five words, sentences, or phrases that had a powerful impact on you as you read it. Learn how to say these in Japanese. Listen to the audio file of the talk in Japanese as you follow along scanning the article in English.

G. Writing Activity

With your companion, discuss all the help you need from the ward for your investigators. Write this in the "Help needed" column of your Progress Record for your upcoming ward council, priesthood executive committee, or missionary coordination meeting. For each item you wrote, prepare to explain why your investigator *needs* that help and what the members *can* do to help your investigator. Have the ward mission leader check what you wrote in your progress record.

H. Companion Activity

Part I: Practice sharing the article with your companion. Make sure you do the following:

- Say the name of the speaker and what their calling was
- Introduce the article (what is the general topic or theme of the talk?)
- Why you want to share it with the person

Part II: Practice following up by role playing a scenario in which you ask the person with whom you shared the article what they thought about the article. Discuss any relevant questions or concerns.

I. Native speaker Activity

Meet with a convert and ask the following questions regarding their conversion:

- When did you first *want* to know whether or not the Book of Mormon is true?
- When did you first *want* to be baptized?
- When did you realize you *needed* Jesus Christ and His Atonement?
- What helped you be able to change your life despite opposition?

Think of other questions to ask. Apply the principles learned in interactions with your investigators.

Asking about and describing Actions and Events

Purpose

This function will help you describe the nature of God and what we can do to know and worship Him. For example, God is an immortal being with a body of flesh and bones. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- God **calls** prophets to restore truths when they are lost. (Transitive and Intransitive verbs)
- We are blessed **spiritually** and **temporally** when we pay an honest tithe. (Adverbs)
- You can know for yourself **if** these things are true by asking God in prayer. (Embedded Questions)
- God is **merciful** and kind. (Adjectives)
- Will you **read** these things, **ponder** them, and **ask** to know that this is true? (Linking Verbs and Adjectives - BII & B*te*)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

<u>Doctrines from the Lessons</u>

- God is Our Loving Heavenly Father (What kind of a being is He?)
- Heavenly Father Reveals His Gospel in Every Dispensation (What is the pattern of gospel dispensations? What does God do to reveal the gospel to His children?)
- Pray to Know the Truth Through the Holy Ghost (What do we do to learn truth? How do we pray?)
- Our Life on Earth (What are we supposed to do during this life?)
- Atonement (What does the Atonement do for us? What do we do to apply it in our lives?)
- Faith in Jesus Christ (How do we show our faith? How do we exercise it?)
- Repentance (What do we do to repent?)
- Baptism (What happens during baptism?)
- Gift of the Holy Ghost (What does the Holy Ghost do for us?)
- Endure to the End (What do we do to endure to the end?)
- Lesson 4: The Commandments (What actions do the commandments require of us?)
- Service (What can we do to serve others?)
- Teaching and Learning in the Church (What does the Church do for us?)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- Conduct a Meeting (What will happen during the meeting?)
- Explain Priesthood Ordinances (What do we do with the Priesthood?)
- Extend Commitment Invitations (What does my invitation really ask them to do? How will I know if they fulfilled the commitment?)
- Help People Resolve Their Concerns (What is keeping them from gaining a testimony?)
- Obtain Referrals (What can members do to prepare their friends?)
- Perform Priesthood Ordinances (What things do I say and do during an ordinance?)
- Plan Daily and Weekly Activities (What are you doing this week?)
- Talk with Everyone (What do they do for work/fun?)
- Teach Others How to Pray (What do we do when we pray?)
- Use the Scriptures (How can someone apply the scripture in his or her life?)

Adverbs

Introduction

How would you say that Joseph Smith knelt humbly, praying aloud for the first time? In this lesson you will learn how to recognize and use adverbs to enhance descriptions of actions and events.

Notice (what is an adverb?)

29a

Let's look at a few example sentences. Can you tell what an **adverb** is? How do they differ from *i*-adjectives and *na*-adjectives?

Examples:

Seirei wa	watashitachi ni	tsuyo**ku**	katarikakeru	koto mo arimasu.
Holy Ghost	*us*	*to*	*strongly*	*speaks*	*there are also times where*

There are times where the Holy Ghost speaks to us strongly.

Jūbun no Ichi o	chūjitsu **ni**	osameru	hitsuyō ga	arimasu.
Tithing	*faithfully*	*paid*	*necessary*	*is/there is*

We must (it is necessary to) pay tithing faithfully.

Baputesuma o	ukeru to,	atarashi**ku**	umare,	Kirisuto no	rei no	musuko, musume to narimasu.
baptism	*upon receiving*	*newly*	*born (and)*	*Christ's*	*spirit*	*sons* *daughters* *become*

Upon being baptized, you are newly (re)born and become the spirit sons and daughters of Christ.

Dō shitara,	kōkateki **ni**	jikan o	tsukau	koto ga dekimasu ka.
in what way	*effectively*	*time*	*use*	*can*

In what way can we effectively use our time?

Actions

What did you figure out about the function of **adverbs** in sentences? How are they formed?

Let's Talk About It

Adverbs describe verbs in very much the same way adjectives describe nouns. **Adverbs** tell a verb how to verb. For example, notice the difference between the following sentences. "Please eat your food". Then notice what happens when you add an adverb. "Please eat your food quickly." In English adverbs are often adjectives followed by "ly". To make an *i*-adjective an **adverb**, simply drop the *i* and add *ku*. For *na*-adjectives, simply add *ni* on the end. In Japanese **adverbs** are commonly found directly in front of the verbs they modify–but not necessarily always.

Examples:

Yo**ku**	inotte kara,	Seirei no	michibiki ni	shitagatte	kudasai	(*Preach My Gospel*, 41).
well	*after pray*	*Holy Ghost*	*guidance*	*follow*	*please*	

Please prayerfully follow the guidance of the Holy Ghost. (lit. After praying well, please follow the guidance of the Spirit.)

Katō san ni	aete	ureshi**ku**	omoimasu.
Mr. Katō	*able to meet*	*happily*	*think*

I am happy to have met Mr. Katō. (Very common phrase. (lit. Having been able to meet Mr. Katō I am happily thinking)

Seirei wa	yo**ku**	shizuka **ni**	sasayakimasu.
Holy Ghost	*often*	*quietly*	*whispers*

The Holy Ghost often whispers quietly.

Josefu Sumisu wa	jissai **ni**	Kamisama	to	Iesu Kirisuto ni	aimashita.
Joseph Smith	*actually*	God	and	Jesus Christ	met

Joseph Smith actually met God and Jesus Christ.

Note: As you hear native speakers using **adverbs** you may sometimes hear the word **yori** (more than) in front of them. This simply means you will do the verb more adverb than before (e.g., "run more quickly"). Here are some examples:

Examples:

Ansokubi o	**yori kiyoku**	tamotsu	tame niwa	dō shitara ii	to omoimasu ka.
Sabbath Day	*more holy*	*keep/preserve*	*in order to*	*what would be good to do*	*do you think?*

What do you think would be good to do in order to keep/preserve the Sabbath day more holy?

Dō shitara,	**yori kōkateki ni**	jikan o	tsukau	koto ga dekimasu ka.
in what way	*more effectively*	*time*	*use*	*can*

In what way can we more effectively use our time?

Note: Often time **adverbs** are used with *naru* to mean **to become**...

Examples:

Tsumi no	yurushi o	ukete	**kiyoku nara**nakereba narimasen.			
sin of	*forgiveness*	*receive*	*pure*	*must become*		
We must receive a forgiveness of sin and become pure.						
Fukuin	ni yotte	kazoku wa	**tsuyoku nari**masu.			
gospel	*through*	*families*	*strong*	*become*		
Our familiies become strong through the gospel.						
Imashime wa,	Mitama ni	**binkan ni naru**	tasuke	to narimasu.		
commandments	*the spirit*	*sensitive*	*become*	*help*	*become*	
Commandments help us to become sensitive to the Spirit. (lit. Commandments become/are help to us in becoming sensitive to the Spirit.)						
Kyōkai ni	**kappatsu ni naru** to,	donna	shukufuku ga	aru	to omoimasu ka.	
church	*active*	*become*	*what kind*	*blessings*	*are there*	*do you think*
What kind of blessings do you think there are upon (by) becoming active in the church.						

Notice (other types of adverbs)

There are also many other words in the Japanese language that are **adverbs** which do not come from adjectives. For example, there is: *amari*, *zenzen*, *mada*, *tokidoki*, *mō*, *nakanaka*, *dō*, *ichiban*, *sekkaku*, *yahari*, and many more! These words can be found not only directly in front of verbs but also at the beginning of sentences. What differences do you notice about these types of adverbs in comparison with the previous adverbs we just learned (i.e., *yowaku, tsuyoku, shinsei ni, jissai ni*)?

Examples:

Sawagashii	tokoro dewa,	**amari**	Seirei o	kanjiru	koto ga dekimasen.		
boisterous/loud	*places in*	*not really*	*Holy Ghost*	*feel*	*cannot*		
You cannot really feel the spirit in loud places.							
Watashitachi wa	**zenzen**	o-sake o	nomimasen.				
we	*at all*	*sake*	*do not drink*				
We do not drink sake (Japanese alcohol) at all.							
Shinkō towa	machinozonde inagara	**mada**	mite inai	mono	de aru	(Ether 12:6).	
faith	*hope for*	*while*	*still*	*not seen*	*things*	*is*	
"...faith is things which are hoped for and (still) not seen..." (Ether 12:6)							
Hito wa	**tokidoki**	machigatta	sentaku o	shite shimau	koto ga arimasu.		
people	*sometimes*	*made mistake*	*choice*	*do*	*at times*		
People sometimes do make mistakes.							

How did you do? Did you notice differences between these adverbs and the others? Did you notice anything else?

Let's Talk About It

As you may have noticed, adverbs can come in all sorts of forms. One important point to remember about adverbs is the fact that they do not need to take particles to be put into a sentence. This is different from adverbs that come from *na*-adjectives where there is typically a particle *ni* used after the adverb. Here are a few more examples:

Examples:

Miyakawa san wa	**tōtō**	baputesuma o	ukeru	ketsui o	shimashita.		
Ms. Miyakawa	*finally*	*baptism*	*receive*	*commitment*	*did*		
Ms. Miyakawa finally committed to be baptized.							
Nakanaka	muzukashii	koto	demo,	Kamisama wa	Taguchi san o	tasukeru koto ga dekimasu.	
quite	*difficult*	*things*	*even*	*God*	*Mr. Taguchi*	*help*	*can*
Even with quite difficult things, God can help you.							
Watashitachi ga	ukeru	koto ga dekiru	**ichiban**	ōki na	megumi wa	eien no inochi desu.	
us	*receive*	*can*	*most*	*great*	*blessing*	*eternal life is*	
The greatest blessing that we can receive is eternal life.							
Yahari,	Kamisama no	keikaku o	shiru to,	jinsei no	mokuteki o	motsu koto ga dekimasu.	
in fact	*God's*	*plan*	*upon knowing*	*life*	*purpose*	*hold*	*can*
We can, in fact, have purpose in life upon knowing God's plan.							

Activities (see answers on p. 271)

Learn on Your Own

A. Conjugate

Turn each adjective below into an adverb. Choose one of the verbs from the box on the right to follow the adverb. Check your answers. It does not matter if the verb you chose was different from the verb in the answers section. Consider you answer correct if you formed the adverb itself correctly.

Example: seishinsei tou (ask with real intent)

1. kihonteki	3. chikai	5. teinei	7. tōi	9. wakariyasui
2. gutaiteki	4. izen	6. chokusetsu	8. kibishii	10. tsutsushimibukai

Verbs		
inoru	kenkyū suru	motomeru
naru	tou	shinpō suru
suru	setsumei suru	erabu

B. Translation

Write the Japanese equivalents of each of the adverbs given below. Remember that the ending will differ depending on the adverb type (*-ku* for *i*-adjectives or a *ni* particle for *na*-adjectives).

1. slowly	5. weakly	9. voluntarily	13. eternally	17. perfectly
2. quickly	6. earnestly; seriously	10. gently	14. skillfully	18. boldly
3. suddenly	7. enthusiastically	11. generously	15. spiritually	19. quietly
4. strongly	8. freely	12. simply	16. usually	20. physically

Extra Mile:

Incongruence between Japanese and English: *Nihongo wa Eigo dewa arimasen. Eigo wa Nihongo dewa arimasen*
Sometimes adverbs in English are expressed differently in Japanese, and vice versa. Some phrases use an adverb in Japanese, but not in English.

He helped *joyfully* → *Yorokonde* tasukete kudasaimashita

Here a verb in B*te* operates like an adverb. See if you can figure out what the words and phrases below would be in Japanese. check your answers.

1.	humbly	5.	aloud
2.	patiently	6.	sincerely
3.	daily	7.	become meek
4.	unfortunately	8.	carefully

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Kamisama wa watashitachi no tsumi ga yurusare, watashitachi ga ***atarashii ni umareru** koto o yakusoku shite kudasaimasu.
2. Iesu wa, deshitachi ga Iesu o itsumo oboe, ***tsuyoi chūjitsu de aru** yōni negatte oraremashita.
3. Seisan no inori o ***chūibukaku ni minaoshi**, hitotsu hitotsu no kotoba no imi ni tsuite kangaete mite kudasai.
4. Seisan o ukeru koto ni yori, Ten no Onchihi to kawashita shinsei na seiyaku o ***arata na suru** no desu.
5. Seibun niwa seisan o shikkō suru hōhō ga ***meikaku shirusarete** imasu.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Seisan no aida, watashitachi wa dono yōna seiyaku o arata ni suru deshō ka.
2. Watashitachi wa Ansokunichi o kiyoku ni sugosu koto ni yotte, yorokonde seiyaku o mamoru koto o Kamisama ni shimeshimasu.
3. Eien no inochi towa, Iesu Kirisuto no fukuin o kanzen na mamoru hitobito ni ataerareru Kamisama no tamamono desu.
4. Kanketsu oshiete kudasai.
5. Ikeru yogensha no oshie wa watashitachi ga mijime ni naranai yōni, kanashii ni naranai yōni tasukete kuremasu.
6. Kyōkai ni kuru koto ga dekinakute, shinkō ga yowai natta hito ga iru toki, watashitachi wa, sono hitobito ni tsukae, ai o shimeshimasu.
7. Satan wa kazoku o shūchūteki ni kōgeki shite imasu.

E. Scripture Activity (~5 min.)
Read モーセ 6:59 (高価な真珠). What is the adverb used in this scripture?
Read "Introduce the scripture" on pages 180-181 of *Preach My Gospel*.
Prepare two to three sentences to introduce this scripture by describing its context.
Practice introducing it to your companion.

Learn with Your Companion

F. Can you remember how investigators have described their experiences with the Spirit? What could you learn from their words? Do the activity listed as the second bullet point under Companion Study on page 101 of *Preach My Gospel*. When you write investigators' comments, try to write them in Japanese word-for-word as they were said, as well as you can remember, rather than simply paraphrasing them into English.

Learn with a Native Speaker

G. Turn to page 102 of *Preach My Gospel*, and do the fifth bullet point under District Meetings and Zone Conferences. If you are not a District or Zone Leader, you can still do this personally with a recent convert in your area. How might allowing a recent convert to share their testimony in this way help strengthen them, and help them "endure to the end"?

Transitive and Intransitive Verbs

Introduction

In this lesson we will discuss the difference between transitive and intransitive verbs, provide a few hints on how to recognize them, and how use use them effectively. Transitive/intransitive verbs may or may not look similar to their intransitive/transitive counterpart—so it is very important to know exactly how they are used to communicate and teach with clarity.

Notice (what are transitive and intransitive verbs?)

The following examples compare the difference between transitive (t) and intransitive (it) verbs. Look at the following sentences. What is the difference in meaning between transitive and intransitive verbs?

Examples:

Rokujihan ni	dōryō o	**okoshimashita**	/	Rokujihan ni	**okimashita**.			
6:30	*companion*	*woke up (t)*		*6:30*	*woke up (it)*			
I woke my companion up at 6:30. / I woke up at 6:30.								
Sensei wa	doa o	**akemashita**	/	Kaze de	doa ga	**akimashita**.		
teacher	*door*	*opened (t)*		*because of wind*	*door*	*opened (it)*		
The teacher opened the door. / The door opened because of the wind.								
Shitsumon ga	areba,	te o	**age**te	kudasai.	/	Taion ga	yonjū do	made **agarimashita**.
question	*if have*	*hand*	*raise (t)*	*please*		*body temperature*	*forty degrees*	*until* *rose (it)*
If you have any questions, please raise your hand. / (His) body temperature rose to 40 degrees C (due to a fever).								

Did you notice any difference between transitive and intransitive verbs? How about looking at what particles each use?

Let's Talk About It

As you may have noticed, transitive verbs often have a direct object marked by the particle *o*. Intransitive verbs never have a direct object. In recognizing transitive verbs, it may help to remember that some action is being **trans**ferred from the subject to an object [e.g., *dōryō ga ringo o tabete imasu* (My companion is eating an apple). The action of "eating" is being transferred from the subject (My companion) to the object (an apple)]. Here are some more examples. What is the difference?

Examples:

Josefu Sumisu wa	seisho o	**yomimashita**.						
Joseph Smith	*Bible*	*read (t)*						
Joseph Smith read the Bible.								
Seisho no	naka de	kotae o	**mitsukemashita**.					
Bible	*in*	*answer*	*found (t)*					
He found an answer within the Bible.								
Aru	haru no	asa,	mori ni	**iki**,	Kamisama ni	**inorimashita**.		
One (a)	*Spring*	*morning*	*grove (of trees)*	*went (it)*	*to God*	*prayed (it)*		
One spring morning, (he) went to a grove of trees and prayed to God?								
Sono	toki ni,	Kamisama no	kyōkai wa	chijō ni	**arimasen deshita**.			
That	*time*	*God*	*church*	*earth*	*didn't exist (wasn't) (it)*			
God's church wasn't on the earth at that time.								

Note: In English, the same word can often be used as an intransitive or transitive verb; for example, the word "start." You can say both "The teacher started the class" and "The class started" with the first sentence having the class be the object of the teacher starting and in the second sentence the class just starting on its own. Let's take a look at a few examples in Japanese:

Examples:

Sensei wa	kurasu o	**hajimemashita**	/	Kurasu ga	**hajimarimashita**.			
teacher	*class*	*started (t)*		*class*	*started (it)*			
The teacher started the class. / The class started.								
Dōryō ga	jitensha o	**kowashimashita**	/	Jitensha wa	**kowaremashita**.			
companion	*bicycle*	*broke (t)*		*bicycle*	*broke (it)*			
My companion broke *(his) bicycle. / The bicycle broke.*								

Although similar in appearance, it is important to remember that the same word in Japanese generally cannot be both transitive and intransitive. Therefore, you must learn both the transitive and intransitive forms of an action to be able to communicate clearly.

Note: As you look at the following pairs of intransitive and transitive words, what do you notice?

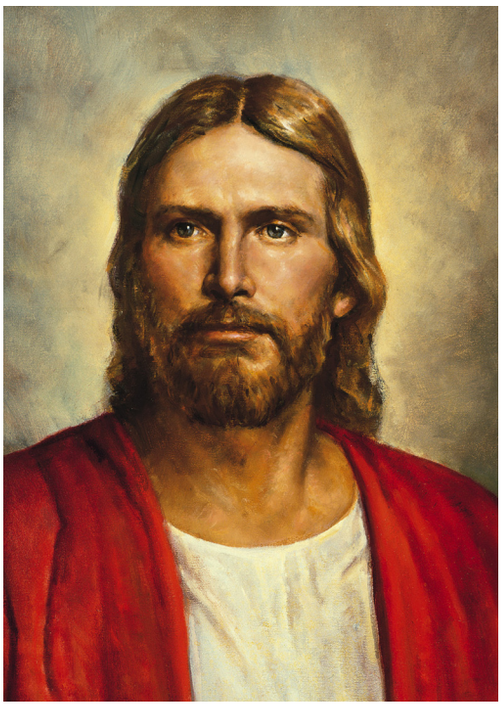
Transitive	Intransitive
todokeru *to deliver*	todoku *to arrive*
mitsukeru *to find*	mitsukaru *to be found*
naosu *to fix*	naoru *to be fixed*
otosu *to drop*	ochiru *to fall*
hiyasu *to make cold*	hieru *to get cold*
kowasu *to break*	kowareru *to be broken*
wakeru *to separate*	wakareru *to get separated*
miru *to see*	mieru *to be visible*
suru *to do*	naru *to become*
korosu *to kill*	shinu *to die*

In general, verbs with a *su* sound are transitive. Also, as seen in the last three rows, sometimes corresponding verbs in a transitive/intransitive pair don't look anything alike! That means for some verbs you will need to rely on memorization.

Note: As mentioned above, transitive verbs are those that can have direct objects. Sometimes there may not be a direct object present within the sentence–but that does not mean it changes into an intransitive verb. Consider the sentence *taberu* (I will eat). It does not have an object but still contains a transitive verb. The **possibility** of having an object defines a verb as transitive.

Note: One common misunderstanding is the idea that all verbs have a transitive and intransitive form. This is not the case. For example, there is no transitive form of *iku* (to go). Likewise there is no intransitive form of *taberu* (to eat).

Note: Some become confused when talking about passives, and think that the passive form is the intransitive form of a transitive verb. This is also not true, so you must be careful and not confuse the concepts of passive and intransitive. See the "Passives" lesson for more information.



Activities (see answers on p. 271)

Learn on Your Own

A. Decipher the Verbs

Below is a paragraph from 福音の原則 (ふくいん の げんそく) that uses transitive and intransitive verbs (33). On a separate sheet of paper, write (in BIII) every verb in the paragraph and whether each is transitive or intransitive. Check your answers.

> Seirei kara araware o ukeru to, kokoro ni nuguisaru koto no dekinai inshō ga nokorimasu. Kantan ni kesu koto ga dekimasen. Sore wa rei ni katarikakeru mitama deari, hito ni kakushin o esaseru chikara o tomonatte imasu. Tenshi no araware, arui wa Kami no On-ko go-jishin no araware wa me to kokoro ni tsuyoi inshō o ataemasu ga, yagate kiete ikimasu. Shikashi, Seirei ni yoru inshō wa kokoro no naka ni fukaku ikiwatari, yōi ni keshisaru koto wa dekimasen.

B. Choose the Verb and Translate

Translate the following sentences into Japanese. Write your translations on a separate sheet of paper. Check your answers.

1.	When you're obedient, you get up at 6:30.	Okiru / Okosu
2.	Christ will rule personally over the earth when He comes again.	Osamaru / Osameru
3.	It is not possible to hide even your thoughts from God.	Kakureru / Kakusu
4.	If you trust in Christ, your hope will never vanish.	Kieru / Kesu
5.	The date of Nishida san's baptismal service is still not decided.	Kimaru / Kimeru
6.	Christ suffered not only our sins but our sicknesses and weaknesses as well.	Kurushimu / Kurushimeru
7.	Jesus taught that baptism by immersion is the proper way.	Shizumu / Shizumeru
8.	All people who go against the Apostles will eventually fall.	Taoreru / Taosu
9.	It really helped when I started reading the Book of Mormon daily.	Tasukaru / Tasukeru
10.	Increasing skills will yield improvement, but increasing faith will yield the harvest.	Fueru / Fuyasu
11.	When people turn their backs on God, they lose true happiness.	Somuku / Somukeru
12.	Christ extends the blessing of forgiveness to whoever repents.	Oyobu / Oyobasu

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Hontō ni ***tasukemasu**. Arigatō gozaimasu.
   That will really help. Thank you.
2. Machida de wa eikaiwa ga mokuyōbi no shichiji ni ***hajimemasu**.
   In Machida, eikaiwa begins at 7 on Thursday.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Ningen nara mondai ga kanarazu seikatsu ni dashikurumasu.
2. Maeda san no baputesumakai no hizuke wa kongetsu no nijūshichi nichi desu.
3. Sensō ga okosu no wa hitobito ga warui sentaku o suru kara desu.
4. Naganuma san ga doa o aite kara agaru yōni sasotte kuremashita.

Embedded Questions

Introduction

In English we say things like, "Will you pray in order to know whether or not the Book of Mormon is true?" You may have learned already that particle *ka* indicates a question at the end of a sentence. The Japanese also use this particle in the middle of a sentence to indicate a question.

Notice (question marker particle *ka* in the middle of the sentence)

Below are two types of sentences. One sentence is a normal question. The sentence following is a statement using the previous question in the middle of it. Examine both sets of sentences carefully. How do you use particle *ka* in the middle of a sentence to indicate a question? What are the differences you notice between the Japanese and English translations?

Examples:

Nani o	shinakereba narimasen **ka**.
what	*must do* *?*
What must I do?	

Inoru	toki ni,	nani o	shinakereba naranai **ka**	kiku	koto ga dekimasu.
pray	*when*	*what*	*must do* *?*	*ask*	*can*
When you pray, you can ask what you must do. (Lit. "What must I do?")					

Yogensha no	yakuwari wa	nan	desu **ka**.
prophets	*role*	*what*	*is* *?*
What is the role of prophets?			

Kono	seiku o	yomu	toki ni,	yogesha no	yakuwari wa	nani **ka**	kangaenagara	yonde	kudasai.
this	*scripture*	*read*	*when*	*prophets*	*role*	*what ?*	*while thinking*	*read*	*please*
When you read this scripture, think about what the role of prophets is. (Lit. Please read while thinking, "What is the...?")									

Were you able to notice any differences between English and Japanese? How is particle *ka* used?

Let's Talk About It

Basically, embedded questions are questions within a sentence. What might be tricky is the difference between the English and Japanese perspectives of embedded questions. Using the example above—"When you pray, you can ask what you must do"— it does not seem like there is a question in the middle of the sentence. However to the Japanese mind, *Inoru toki ni, nani o shinakereba naranai ka kiku koto ga dekimasu*, translates as "When you pray, you can ask, 'What must I do?'"

Here is one idea if you are trying to figure out whether or not you need an embedded question. Notice in the sentence above the word "what" appears even though the sentence is a statement (i.e., "When you pray, you can ask **what** you must do"). As a general rule, whenever you have a question word (who, what, where, when, why, and how) in the **middle** of a sentence (as opposed to the **beginning** of the sentence - see last example above), you will need to use an embedded question.

Here are a few more examples. Comparing the English with the Japanese, can you see the question words within the sentence that indicate the need for an embedded question?

Examples:

Naze	Mitama	kara	sono	unagashi ga	atta no **ka**,	yatto	wakarimashita.
why	*the Spirit*	*from*	*that*	*prompting*	*had* *?*	*finally*	*understood*
I finally understood why I had that prompting.							

Ressun de	**nani**	ni tsuite	hanasu **ka**	kangaenakereba narimasen.
lesson in	*what*	*about*	*talk* *?*	*must think*
We need to think about what we are going to talk about in the lesson. (Lit. We need..."What talk about in lesson?")				

Kono	seiku wa,	shinjitsu o	shiru	tame ni	**dō** shitara ii	**ka**	oshiete kuremasu.
this	*scripture*	*truth*	*know*	*in order to*	*what good to do*	*?*	*teaches*
This scripture teaches us what to do in order to know the truth. (Lit. ...teaches "What is it good to do to know...?")							

Ashita,	kono	seiku	kara	**nani** o	mananda **ka**	ukagau	tame ni,	denwa shite mo yoroshii deshō ka.
tomorrow	*this*	*scripture*	*from*	*what*	*learned* *?*	*ask*	*in order to*	*may we call*
May we call tomorrow to ask what you learned from this scripture? (Lit. May we call...to ask, "What did you learn...?")								

Note: Another sometimes confusing point about embedded questions is the fact that you can have a question within a question (as in the last example above). Notice how there is the question word "what" in the middle of the sentence **and** there

is the question indicator "may we" at the beginning of the sentence. Thus, there are two questions within the same sentence.

Note: The embedded question phrase marked by the particle *ka* will usually be in plain form. Embedded questions act very similar to relative clauses (plain form noun) phrases (for more information see the " Relative Clauses – Plain Form Noun" lesson) inasmuch as they are used like regular nouns within a sentence.

Note: You may have already noticed that often a particle *ga* or *o* is deleted after the particle *ka* in an embedded question. Also, you may have also noticed that often the *desu* after a question word is also deleted if it comes before the particle *ka* indicating an embedded question (see the final example below).

Examples:

Nani ga	tadashii	**ka**	wakaranai	toki ni,	dō	shimasu ka.
what	*is right/correct*	*?*	*not understand*	*when*	*how (what)*	*do*

What (how) do you do when you do not know what is right?

Ten no	Otōsama wa	watashitachi ga	nani o	hitsuyō to shite iru no **ka**	go-zonji desu.
Heaven	*Father*	*us*	*what*	*are in need of* *?*	*knows (hon.)*

Heavenly Father knows what we are in need of.

Watashi wa	Kamisama no	mi-kokoro wa	nan na no **ka**	shiritai	to omoimashita.
I	*God's*	*will*	*what* *?*	*want to know*	*thought*

I wanted to know what the will of God was.

Jinsei no	mokuteki wa	**nani ka**	ni tsuite	shitsumon no	aru	tomodachi ga	imasu ka.
life's	*purpose*	*what (is) ?*	*about*	*question*	*have*	*friend*	*are there*

Do you have any friends who have the question about what the purpose of life is?

Note: If the embedded question is a **yes-no** type question, often native speakers will add a *dō ka* after particle *ka*. This roughly translates as **whether or not** in English.

Examples:

Kamisama ga	iru	**ka dō ka**	inotte itadakemasu ka.
God	*exists*	*whether or not*	*will you pray*

Will you pray (to know) whether or not God exists?

Morumon Sho o	yomu	toki ni,	kore ga	shinjitsu **ka dō ka**	Kamisama ni	inoru	koto ga dekimasu.
Mormon Book	*read*	*when*	*this*	*true* *whether or not*	*God*	*to pray*	*can*

When you read the Book of Mormon, you can pray (to know) whether or not it is true.

Kono	shomotsu ga	shinjitsu	**ka dō ka**	Kirisuto no	na	ni yotte...	tou	yōni	o-susume suru.
this	*book*	*true*	*whether or not*	*Christ's*	*name*	*through*	*ask*	*to*	*we invite you (hum.)*

"We invite (all men)...to ask...in the name of Christ if the book is true" (Introduction to the Book of Mormon).

Activities (see answers on p. 272)

Learn on Your Own

A. Build Sentences

Build sentences using the phrases in the table. The first column contains questions for you to turn into embedded questions using the "outside" sentences/questions in the second column. First write the translations of each part. Then combine phrases from the two different columns in a variety of ways to make four logical sentences. Write the English translation of the sentences you create. Check your answers when finished.

Example:

Inside Question	Outside sentence/question
Saito go-kazoku wa doko ni sunde imasu ka. *Where does the Saito family live?*	Do you know ... ?
Sumimasen ga, nan ji desu ka. *Excuse me, but what time is it?*	

Tranlsation:

Do you know ....?	Gozonji desu ka ... ?

1. Saito go-kazoku ga doko ni sunde iru ka gozonji desu ka. *(Do you know where the Saito family lives?)*
2. Nani ji ka, gozonji desu ka. *(Do you know what time it is?)*

One common misunderstanding about embedded questions is that the outside phrase must also be a question. This is not true. The last two phrases in the second column are common outside sentences that contain embedded questions. The embedded "question" refers only to the question embedded *within* the framework of a larger sentence or question.

	Inside Question	Outside sentence/question
1.	Umareru mae ni doko kara kitte, shindara doko ni ikimasu ka.	Have you ever thought about ...? This lesson teaches ... He was confused about ... You can know ...
2.	Dono kyōkai ni kuwawaru beki deshō ka.	
3.	Morumon Sho wa Kamisama no mikotoba desu ka.	

B. Translation

1. This book teaches what (we) should do.
2. She doesn't understand why prayer is necessary.
3. Could you teach me how you were able to get closer to God?
4. I didn't know whether or not this church was true until I prayed seriously.
5. I think whether or not we live life happily is dependent on whether or not we are obedient to God's commandments.
6. Do you know what kind of a being the Holy Ghost is?
7. How prayers are answered varies from individual to individual.
8. The attitude with which we partake of the sacrament influences our experience with it (*Gospel Principles*, 137).
   (Hint: For this activity think: "What we get out of it depends on our attitude when we take the sacrament")
9. In order to fulfill our purpose, it's essential to know what the Lord desires.
10. *Preach My Gospel* chapter 8 teaches how to use time wisely.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Iesu Kirisuto ni tsuite ***ka** shitte imasu ka.
   Do you know about Jesus Christ?
2. Naze Iesu Kirisuto ga ***shinu** ka shitte imasu ka.
   Do you know why Jesus Christ died?
3. Naze ima chijō ni ***ite ka** ni tsuite kangaeta koto ga arimasu ka.
   Have you ever thought about why we are here on the earth at this time?
4. Shindara doko ni iku ***ni tsuite ka** oshiete imasu.
   It teaches about where [people] go after they die.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Yorokonde gisei o sasageru ka dō ka de Kamisama eno kenshin no doai o hakaru koto ga dekimasu.
   We can measure our dedication to God based on whether or not we make sacrifices joyfully.
2. Kore ga hontō ni okotte ka dō ka shiritai na to omotta toki ni, o inori shimashita.
   When I thought, "I want to know whether or not this really happened," I prayed. (About Joseph Smith's First Vision)
3. Kamisama, hontō ni kono kyōkai ga shinjitsu de aru ka oshiete kudasai.
   God, please teach me if this church is really true.
4. Dono yōna hōhō de oshieru ka wa, kyūdōsha no hitsuyō to Mitama ni shitagatte kimete kudasai.
   The approach you should take should be determined by the needs of the investigators and direction from the Spirit (Preach My Gospel, 71).

5. Shinjitsu ka dō ka o shiru koto ga dekiru to shitara, Hayashi san wa shiritai to omoimasu ka.
   Mrs. Hayashi, if you could know whether or not this is true, would you want to know?
6. Tokidoki dō naru ka wakarimasen ga Kamisama ni tayoreba kibō o motte mirai to mukiau koto ga dekimasu.
   Sometimes we don't know what is going to happen, but if we rely on God we can face the future with hope.
7. Issho ni dendō shitai to itte kudasatta nowa Bishoppu datta ka Mizoguchi Kyōdai datta ka oboete imasen.
   I don't remember whether it was the Bishop or Brother Mizoguchi who said that they wanted to do missionary work with us.
8. Morumon Sho ni tsuite inotta toki, nani o kanjita o ka wakachiatte itadakemasu ka.
   Would you be willing to share with us what you felt when you prayed about the Book of Mormon?
9. Abe san ni nani o yonda ka kiite goran.
   Ask Mr. Abe what he read.
10. Sato san no ferōshippā wa dare datta ka gozonji desu ka.
    Do yo know who Mr. Sato's fellowshipper was?

E. Scripture Activity

1. Kōka na Shinju, Josefu Sumisu Rekishi 1:18
Read the verse. What did Joseph Smith ask in prayer? Write down the Japanese phrases with the embedded questions he asked. Check your answers.

2. Kyōgi to Seiyaku 58:43
Read the verse. Write it out (in Romanized characters, if that helps you focus on the grammar). Read the verse aloud at least three times, to get used to the pronunciation. Write out one question and one statement you could use after sharing this scripture with someone, that contain the embedded question at the beginning of the verse, or any other embedded question you feel to be useful. Memorize your question and sentence. Have a native speaker check to make sure your question and sentence are correct.

Actions

Learn with Your Companion

"As your ability to speak the language grows, people will listen more to what you say than to how you say it." (*Preach My Gospel*, 128)

F. Practice teaching your companion *The Restoration of the Gospel of Jesus Christ through Joseph Smith* using the scriptures. After sharing the Joseph Smith History 1:18 in Japanese with your companion, use embedded questions to review the questions Joseph Smith asked. Finish teaching the principle, using embedded questions as helpful. Ask your companion for feedback.

G. Practice teaching the principle of Repentance to your companion from lesson 3, The Gospel of Jesus Christ. Practice using the scripture, question, and sentence you prepare in the scripture activity above (E, part 2).

H. The Verbal Sandwich

This is a game in which your companion asks you a simple question in Japanese, and you embed it into a sentence (a "verbal sandwich"). Continue this until you make a grammatical mistake, then switch, and you provide the questions which your companion then incorporates into sentences. Missionaries commonly make the mistake of thinking that "embedded questions" must be within questions. The embedded question is the question inside the larger sentence. The contextual sentence can be either a statement or a question. For an extra challenge in this game, you and your companion can create rounds that must embed the question in statements only, or in questions only.

Learn with Your District

Do the first activity on *Preach My Gospel*, page 135 (the third bullet point under District Meetings and Zone conferences). ("Assign an experience missionary to present briefly some part of the language that is usually difficult for missionaries ...")

Review: Actions and Events

This review will help you see how well you have learned the material in the previous section(s). It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following functions:

Asking about and describing actions and events

- Adverbs
- Embedded Questions
- Transitive and Intransitive Verbs
- Linking Verbs and Adjectives

Activities (see answers on pp. 272-273)

A. Error Correction

This activity will help you see where you need to improve. Each sentence has an error. Write down the corrected sentence or say it to your companion. Check your answers. If you get an answer wrong, the answers section will refer you to the principle you should study.

1. Motto jisseikatsu na kakawaru mondai mo arimasu.
2. Seinaru shinden ni oite erareru shinsei na gishiki to seiyaku wa, watashitachi ga kojin toshite Kami no mimoto ni kaeri, mata kazoku toshite eien ni hitotsu to naru koto o kanō ni suru no desu.
3. Iesu Kirisuto ga shi o norikoete kudasatta koto ni yotte, watashitachi mo itsuka kanarazu fukkatsu shi, mata Kamisama no mimoto ni modoru koto ga dekiru koto o shitte imasu.
4. Baputesuma o ukeru toki, watashitachi wa, atarashiku ni umare, Kirisuto no reiteki na musuko, musume to naru katei o ayumi hajimeru no desu.
5. Sate, watashi no ai suru harakara yo watashi wa tazunetai. Anatagata ga kono hosoi to semai michi ni haitta naraba, sore de subete owari de arō ka.
6. Korera no seiku o kenkyū shite, anata ga mainichi toikakerubeki taisetsu na shitsumon ni, korera no seiku ga dono yōni kotaete iru ka o kangaete kudasai.
7. Watashitachi no karada wa shinsei desu. Taisetsu shite, uyamawanakute wa narimasen.
8. Imamade no jinsei no naka de Kami-sama ga iru ka dō ka kangaeru ga arimasuka.
9. Seishin seii, jūbun ni katai ketsui o motte, “netsui o komete” inoru yōni tsutomete kudasai.
10. Anata wa Iesu Kirisuto no kanzen na fukuin o oshieru toki, yo no Sukuinushi, Aganainushi ni tsuite shibashiba akashi suru koto deshō
11. Kono taihen na jidai ni atte dō sureba kazoku no kizuna o tsuyomerareru no ka shiru koto ga dekiru to omoimasu ka.
12. Seirei no tamamono o ukete, fusawashii ni naru nara, shōgai o tsūjite Seirei o hanryo to suru koto ga dekimasu.
13. Morumon-sho o yonde kono shomotsu ga shinjitsu ka dō ka tashika na kotae o eru koto ga dekimashite ka.
14. Ichijikan mae ni sōtaikai no eisei hōsō ga kyōkai de hajimemarimashita.
15. Watashi wa iki, Shu ga meijirareta koto o okonaimasu.
16. Hitobito wa kaifuku sareta Iesu Kirisuto no fukuin o ukeire, shinken no kennō ni yotte baputesuma to kakunin no gishiki o ukeru toki, “tokoshie ku suterarenai” koto o kakushin suru no desu.
17. Morumon-sho no dono seiku o kyūdōsha ni wakachiau o nani ka michibiki o ukemashita ka.
18. Kono yotei ni arukimashita ka.
19. Sasaki san wa senkyōshi kara moratta Morumon-sho o nakushite shimaimashita.
20. Ezura Tafuto Benson Daikanchō wa, senkyōshi wa “jinsei no jūyō na mondai ni taishite [Morumon Sho ga] dono yōni kotaete kureru ka o shimesanakutewa narimasen” to katarimashita.
21. Watashi no dōryō wa panku shita jitensha no taiya o naoru koto ga dekimasu.
22. Shōgai o tsūjite, nintaizuyoi, chūjitsu ni, chakujitsu ni fukuin no michi o ayumitsuzukeru nara, eien no inochi o ukeru koto ga dekimasu.
23. Shinkō o motte inorimasu.
24. Chie no Kotoba ni shitagau hito wa, reiteki na shinri o ukeireyasuku narimasu.
25. Josefu Sumisu wa seisho no naka de kotae o mitsukemashita.

B. Translation Activities

The following is a description of the ordinances of baptism and confirmation written by a native speaker. Translate the paragraph and check your answer.

> Kennō o motsu shinkensha kara baputesuma o ukeru toki ni watashitachi wa Kami no imashime o kore kara mamoritsuzukeru koto o yakusoku shimasu. Baputesuma o ukeru hito wa shiroi fuku o kite baputesuma fonto ni hairi gishiki o hodokosu kyōdai ni yotte mizu ni ichido kanzen ni shizumerare futatabi okosaremasu. Kore wa shi to fukkatsu no shōchō desu. Shikashi kore de subete ga owaru wake dewa arimasen. Kakunin no gishiki o ukeru koto ni yotte Seirei no tamamono o uke sara ni Matsu Jitsu Seitō Iesu Kirisuto Kyōkai no kaiin to nari hajimete kanzen ni saisho no seiyaku o kawasu koto ga dekiru no desu. Hotondo no baai kono gishiki wa baputesuma o uketa ato no seisankai de okonowaremasu. Merukizedeku Shinken o motsu shinkensha ga atama no ue ni te o oite Seirei no tamamono o sazuke, mata Mitama ni unagasareru mama ni shukufuku o shimasu. Dono yōna toki demo fusawashii seikatsu o sureba Seirei no michibiki o ukeru koto no dekiru yakusoku ni yotte saigo made taeshinobu tame no chikara o ataerareru no desu.

C. Reading Activity

On page 107 of *Watashi no Fukuin o Nobetsutaenasai*, President Boyd K. Packer describes how the Spirit interacts with people. Read the second and third paragraphs in page 107 and answer the questions below. Check your answers.

- What verbs and phrases does President Packer use?
- What adjectives does President Packer use?
- What adverbs does President Packer use?

Note: Pay close attention to the nouns that President Packer uses, as well. Thought nouns do not describe actions, they are necessary for describing the overall experience of revelation.

D. *Preach My Gospel* Activity

Choose an investigator you are teaching who struggles to recognize the Spirit. Turn to pages 96-97 in *Preach My Gospel*. Read through the descriptions in the table and choose two that you feel would best help your investigator recognize and receive the Spirit. Translate the descriptions into Japanese. Check your answers on pages 107-108 of *Watashi no Fukuin o Nobetsutaenasai*. Commit the Japanese description to memory as found in *Watashi no Fukuin o Nobetsutaenasai*.

E. Scripture Activity

Think of a story from the scriptures that addresses a concern of one of your investigators. Read the account in both English and Japanese. Compare key verses, and practice reading them. Learn key vocabulary, phrases, and/or grammar from the Japanese scriptures to be able to describe the story. Practice sharing it with your companion, as if they were the investigator. Consider likening it to your investigator, describing the context, reading directly from the Japanese scriptures together to share the story, and explaining key verses.

F. Audio Activity

You just invited someone to come to church on Sunday. They asked what you do there. Listen to Sister Takenoshita describe what sacrament meeting is like in NSP 76. Write a list of the basic points she makes. Notice the language she uses. From what you hear, write a list of ways of saying things that you currently do not use. What could you use from this (either doctrinally or linguistically) the next time you explain to someone what sacrament meeting is like? Think of someone who has not yet been to church from among the people you teach. Choose at least one word, phrase, grammar pattern, or doctrinal point that would help clarify for them what sacrament meeting is like. Plan when to invite them to church, and answer whatever questions they have about what happens at the meetings.

G. Companion Activity

Re-evaluate how you share Joseph Smith's First Vision when you teach. What aspects might be confusing to someone who knows little to nothing about Christianity? As a companionship, discuss how you can improve the clarity with which you describe the context, Joseph Smith's actions, and the significant events that occurred. While we quote Joseph Smith's words exactly each time, try to avoid using the exact same phrases before and after his explanation. Think of how you can customize your introduction of it to meet the needs of different kinds of individuals (for example, a middle-school student, a mother, a college student, a business man).

H. Writing Activity

Japanese people who have joined the church have typically been contacted by missionaries 13 times before getting baptized. This is one reason why it is advantageous to find new people to teach from former investigators. Do the Companion Study on page 166 of *Preach My Gospel*. Write out in Japanese the specific actions you will take in the next 24 hours to contact each person (these do not necessarily have to be complete sentences. It can just be a word or phrase, such as 電話する).

Narrating Experiences and Telling Stories

Purpose

This function will help you talk about what happened in the past; for example, what happened to Joseph Smith when he prayed, or what you did to find out the Book of Mormon was true. The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- God desires that we learn **and** progress. (Linking verbs and adjectives: B*ii* and B*te*)
- The temple is a **quiet and** beautiful place. (Linking verbs and adjectives: B*ii* and B*te*)
- Through Christ we **are cleansed** from sin. (Passives - *rareru/reru*)
- We receive guidance **when** we read the Book of Mormon and pray. (When - *toki*)
- Joseph **had never** before prayed vocally. (Experience - *koto ga aru*)
- **No matter what** you pray about, God will listen. (Even Though - B*te mo*)
- I prayed very sincerely, and felt **clearly** that this was what God wanted me to do. (Adverbs)
- The Book of Mormon is more **true** than any other book on earth.
- A man **named** Joseph Smith was called of God to restore Christ's true church on the earth. (Particle *to/to iu*)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

Doctrines from the Lessons

- The Savior's Earthly Ministry (What did Christ do while on the earth?)
- The Great Apostasy (What happened during the apostasy? What caused it to happen?)
- The Restoration of the Gospel of Jesus Christ (How was Joseph Smith called as a prophet? What did God and Jesus say to Joseph Smith?)
- The Book of Mormon (How did we come to have the Book of Mormon?)
- The Pre-Earth Life (What happened before we came to earth?)
- Creation (How was the world created? How were we created?)
- Agency and the Fall (What did God command Adam and Eve to do? Why did they fall? What happened as a result?)

Tasks from Missionary Vocabulary and Phrase Book

- Follow Up on Commitments (Did they keep the commitment? Why or why not?)
- Share an Experience (What has happened in your life to help you know the truth?)

Even Though - B*te mo*

Introduction

In this lesson we will talk about how to say **even though** with verbs, adjectives, and nouns. **Even though** helps us to describe two seemingly contrasting ideas (e.g., Even though I studied all night, I failed the test).

Notice (*Bte mo*)

Look at the following example sentences below. How would you say **even though** or **even though not**? What is the negative form of **even though**? What are the bases each are in?

32a

Examples:

Tsumi o	okashi**te mo**,	Iesu Kirisuto no	Aganai	o tōshite	kiyoku	naru koto ga dekimasu.
sin	*commit even though*	*Jesus Christ of*	*atonement*	*through*	*clean*	*can become*

Even though we commit sin, we can become clean through the Atonement of Jesus Christ.

Morumon Sho o	zenbu	yo**manakute mo**,	shinjitsu da	to iu akashi o	eru koto ga dekimasu.
Mormon Book	*all*	*even though don't read*	*true is*	*that testimony*	*can receive*

Even though you haven't read the whole Book of Mormon, you can receive a testimony that it is true.

Were you able to discover the verb form for **even though** and **even though not**? Did you recognize which base each was in?

Let's Talk About It

You can say **even though** or **even if** by putting a verb in B*te* form and adding *mo*. The negative form is expressed by putting the verb in BI and adding *nakute mo*. Let's look at a few more examples.

Examples:

Baputesuma o	uke**te mo**,	mata	tsumi o	okashite shimaimasu.
baptism	*even though receive*	*again*	*sin*	*commit*

Even though we are baptized, we will commit sin again (unfortunately).

Taihen na	toki ga	a**tte mo**,	itsumo	Kamisama kara	tasuke o	morau koto ga dekimasu.
hard	*times*	*even though have*	*always*	*God from*	*help*	*can receive*

Even though we have hard times, we can always receive help from God.

Baputesuma o	uke**nakute mo**,	sukuwareru	to shinjite imasu ka.
baptism	*even though you don't receive*	*saved*	*believe ?*

You believe you will be saved even if (though) you are not baptized?

Mada Seirei no Tamamono o	ukete i**nakute mo**,	Seirei no eikyō o	ukeru koto ga dekimasu.
Still Gift of the Holy Ghost	*even though you haven't received*	*Spirit's influence*	*can receive*

Even though you still haven't received the Gift of the Holy Ghost, you can receive the Spirit's influence (in your life).

Note: When you use WH words (who, what, where, when, how) with B*te mo*, it changes the sentence to mean **no matter what/who/when**, etc. Here are a few examples:

Examples:

Doko ni	i**tte mo**,	dendō dekimasu.
where	*even though go*	*can do missionary work*

No matter where you go, you can do missionary work.

Nani	ni tsuite	ino**tte mo**,	Kamisama wa	kiite kudasaimasu.
what	*about*	*even though pray*	*God*	*kindly listens*

No matter what you pray about, God will listen.

Note: You can also use the **even though** form with adjectives and nouns. For *i*-adjectives, drop the *i* and add *kute mo*. For *na*-adjectives and nouns you use *de mo*. Here are a few examples:

32b

Examples:

Muzukashi**kute mo**	ganbarimasu!
difficult even though	*do best*

Even though it is difficult, I will do my best!

Narrating

Tsura**kute mo**	kanarazu	norikoeru	koto ga dekimasu.				
Even though rough/painful	*for sure*	*overcome*	*can*				
Even though it is rough/painful, you will surely be able to overcome.							
Donna ni	kenkō **de mo**,	kaze o hiku	kanōsei wa	mada	arimasu yo.		
however much	*even though healthy*	*catch a cold*	*possibility*	*still*	*exists*		
However healthy you/we are, there is always the possibility of catching a cold (So be careful!).							
Iesu Kirisuto **de mo**	baputesuma o	ukeru	hitsuyō ga	arimashita.			
Jesus Christ even	*baptism*	*receive*	*necessity*	*was (there existed)*			
It was necessary for even for Jesus Christ to be baptized.							
Goku wazuka na	shinkō **de mo**	...	nozomi o	motsu	dake	**de mo**	yoi.
very little	*faith even*		*desire*	*have*	*only*	*even*	*good*
"...(exercise) [even] a particle of faith, (yea,) even if ye can no more than a desire (to believe)..." Alma 32:27							

32c

For negative *i*-adjectives, drop the *i* and add *kunakute mo*, and for negative *na*-adjectives and nouns put *de nakute mo*. Here are a few examples:

Examples:

Fusawashi**kunakute mo**,	inoru	koto ga dekimasu.			
worth even though/if not	*pray*	*can*			
Even if you aren't (don't feel) worthy, you can pray.					
Nihongo ga	jōzu **de nakute mo**	Mitama	o tōshite	oshieru	koto ga dekimasu.
Japanese	*even though not skillful*	*Spirit*	*through*	*teach*	*can*
Even if your Japanese isn't very good, you can (still) teach through the Spirit.					
Sennin	senkyōshi **de nakute mo**	dendō dekimasu.			
full-time	*missionary even though not*	*can do missionary work*			
Even though you are not a full-time missionary, you can still do missionary work.					

Narrating

Note: This grammar pattern is used by native speakers very similarly to how *keredo* or *noni* is used. For more information consult your grammar book.

Activities (see answers on p. 273)

Learn on Your Own

A. For each of the phrases below, determine which case it is: Verb B*te mo*, Negative verb BI *nakute mo*, *i*-adjective *kute mo*, or *de mo*. (Use the hint in bold if necessary).

1. Even Jesus Christ had to receive baptism to be obedient to Heavenly Father's commandments.
2. **No matter how scarce** your income is, paying tithing will be the key to receiving blessings from heaven.
3. **Even if** overcoming this trial is **difficult**, please do not forget that God will help you. (Use *taihen* for "difficult")
4. **No matter** where you **work**, if you work for the Lord, He will have joy (in you).
5. Anything that prompts people [that it is okay] to **not pray,** no matter what it is, does not come from God.
6. No matter how many times I **read** the Book of Mormon, whenever I read sincerely I always learn something new.
7. Even if we don't **remember** God, He knows each one of us very well.

B. Translation

Translate each of the sentences above (A) into Japanese. Make sure to do the correct B*te* conjugation, depending on whether it is a verb in positive conjugation (*u, tsu, ru* > *tte; bu, mu, nu* > *nde; ku* > *ite; gu* > *ide*), a verb in negative conjugation (*nai* > *nakute*), an *i*-adjective (*i* > *kute*), or *desu* (*desu* > *de*).

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Kono kyūdōsha ga kore kara ayumu mottomo taisetsu na michi ni tsuite hanashite iru no desu. Tatoe kyūdōsha ga ***shiranai de mo**, sukunaku tomo anata wa taisetsu na ketsudan de aru koto o shitte inakereba narimasen.
2. Shu wa iwareru, sā, wareware wa tagai ni ronjiyō. Tatoi anatagata no tsumi wa hi no yō de atte mo, yuki no yōni shiroku naru da. Kurenai no yōni ***akai de mo**, hitsuji no ke no yōni naru no da.

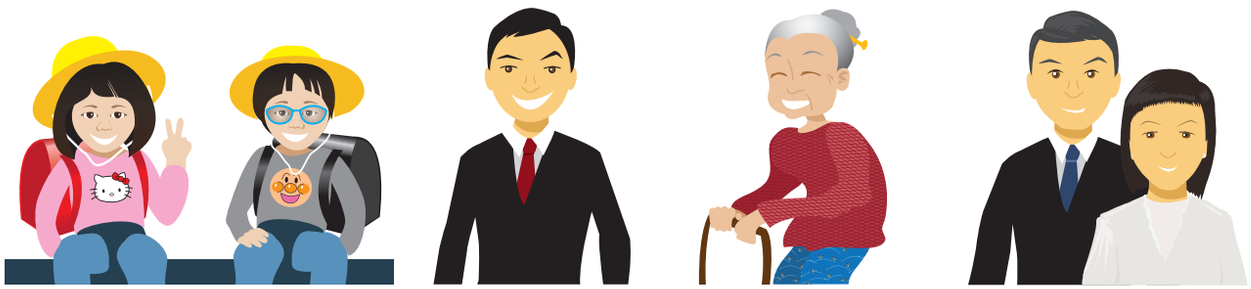
D. Error Correction

1. Shu no tōdai ni tayoru toki ni, donnani kiri ga kokute mo, donnani yoru ga kurakute mo, dore hodo kaze ga tsuyokute mo, sono hikari o mejirushi ni suru koto ga dekimasu.
2. Shinkō wa chiisai de mo, hatarakaseru koto ni yotte, ōkiku natte ikimasu.
3. Kanzen de nai de mo, watashitachi wa ai sareta Kami no kodomotachi desu.
4. Shinkō ga atte mo, kōdō ga tomonawanakattara, nan nimo naranai no desu.
5. Ketsumatsu ga mienakute mo, watashitachi wa nozomi ni motozuite kōdō shimasu. Kore ga shinkō desu.

Learn with Your Companion

E. Adjust Your Teaching to Meet Needs

"Each person or family you teach is unique"



Haruka chan *Shin kun* *Tomiya san* *Yamanaka san* *Kanagawa Kyōdai and Shimai*

"Even though you will not understand all of their interests, achievements, needs, and concerns, you should seek to be sensitive to their circumstances" (*Preach My Gospel*, 177).

Discuss with your companion, and choose a concern for each of the people above. Create two to three sentences to relate the gospel to them personally, and address their concern. Use B*te mo* in at least one sentence for each person. Below are a few common concerns or reasons people give for feeling that the gospel does not relate to them. Feel free to create your own.

Possible Concerns:

- Morumon Sho o yonde mo, wakaranai
- Kyōkai no sekinin wa muzukashii
- Isogashii
- Kazoku wa bukkyō
- Toshiyori dakara
- Mō, shiawase desu

Consider taking turns role-playing. One of you can choose the person and the concern, while the other comes up with a response.

Example: Person: *Yamanaka san* Concern: *Nihonjin desu kara*

1. So desu ne, Yamanaka san wa Nihon no kata desu kara, Iesu Kirisuto no oshie to kankei ga nai to omowareru to iu wake desu ka.
2. Nihonjin de atte mo, Amerikajin de atte mo, Kamisama wa subete no hito o hitori-hitori ai shite orare, ki ni kakete oraremasu.
3. Morumon Sho no Dai ni Nīfai 26 shō 33 setsu no naka niwa, kono yōni kaite arimasu ...

Learn with a Native Speaker

F. Ask a native Japanese speaker what the differences are between *noni*, *keredo*, and B*te mo*. Based on what you have studied and what you learn from them, create two sentences of each type that will be useful in teaching the lessons you have this week. Try them on the native speaker. Ask for corrections and apply feedback.

Experience - *koto ga aru*

Introduction

Have you ever wondered how to say "Have you ever..." or "I have...before" when talking to people or sharing an experience?

Notice (I have ... before & Have you ever ...?)

Look at the sentences below. What do you attach to the end of the sentence to say **I have ... before** or **Have you ever...**? What base is the verb before in?

Examples:

Bukkyō no	oshie	ni tsuite	kii**ta**	**koto ga arimasu**.	
Buddhism	*teachings*	*about*	*heard*	*have*	
I have heard about the teachings of Buddhism (before).					
Watashi wa	tomodachi o	senkyōshi ni	shōkai shi**ta**	**koto ga arimasu**.	
I	*friend*	*missionaries*	*introduced*	*have*	
I have introduced a friend to the missionaries (before).					
Watashi wa	Josefu Sumisu ni	at**ta**	**koto ga arimasen**.		
I	*Joseph Smith*	*met*	*have never*		
I have never met Joseph Smith.					
Iesu Kirisuto	ni tsuite	kii**ta**	**koto ga arimasu ka**.		
Jesus Christ	*about*	*heard*	*have you ever*		
Have you ever heard of Jesus Christ (before)?					

Were you able to figure it out? What was attached? What base was the verb in?

Let's Talk About It

To say **I have ... before** put the verb in B*ta* and add *koto ga arimasu*. To ask someone **Have you ever...?** simply add *ka* at the end. Here are a few more examples:

Examples:

Morumon Sho o	yonda	toki ni,	Seirei o	kanji**ta**	**koto ga arimasu**.	
Mormon Book	*read*	*when*	*Holy Ghost*	*felt*	*have*	
I have felt the Holy Ghost (before) when I read the Book of Mormon.						
Watashi mo	shinkō ga	tamesare**ta**	**koto ga arimasu**.			
I also	*faith*	*been tested*	*have*			
I also have had my faith tested (before).						
Daitō-shi de	dendō shi**ta**	**koto ga arimasen**.				
Daito City	*proselyted*	*have never*				
I have never proselyted in Daito City (before).						
Eikaiwa ni	ki**ta**	**koto ga arimasu ka**.				
English class	*came*	*have you ever*				
Have you ever come to English class (before)?						

Note: Typically when you ask a question to native speakers using *...koto ga arimasu ka* they will not respond with the whole phrase *...koto ga arimasu*. Usually they will say "yes" or "no" by saying "*arimasu*" (I have) or "*arimasen*" *(I have not)*.

Examples:

Izen ni	Morumon Sho o	yon**da**	**koto ga arimasu ka**.	**Hai, arimasu**.		
before	*Mormon Book*	*read*	*have you ever*	*yes I have*		
Have you ever read the Book of Mormon before? Yes, I have.						
Inot**ta**	**koto ga arimasu ka**.	**Arimasu**.				
prayed	*have you ever*	*I have*				
Have you ever prayed (before)? I have.						
Kyōkai ni	ki**ta**	**koto ga arimasu ka**.	**Iie, arimasen**.			
church	*come*	*have you ever*	*no have not*			
Have you ever come to church (before)? No, I have not.						

Senkyōshi ni	atta	**koto ga arimasu ka**.	**Arimasen**.
missionaries	*met*	*have you ever*	*Have not*

Have you ever met the missionaries (before)? I have not.

33b

Note: You can also use the *koto ga aru* form with adjectives and nouns. It roughly translates as **There was a time when...** Look at the examples below. See how each adjective or noun are also put in their past forms (B*ta*) just like verbs?

Examples:

Nihongo o	manabu koto ga	muzukashikatta	**koto ga arimasu**.
Japanese	*learning*	*was difficult*	*there was a time when*

There was a time when learning Japanese was difficult.

Watashi mo	mukashi	shai datta	**koto ga arimasu**.	
I also	*a long time ago*	*shy was*	*there was a time when*	

There was a time when I was also shy.

Watashi mo	izen	kyūdōsha datta	**koto ga arimasu**.	
I also	*before*	*investigator was*	*there was a time when*	

There was a time when I was an investigator.

33c

Note: If you have already studied the "Existence Verbs" lesson, you may have noticed a very similar pattern to *...wa...ga arimasu* which means "**I have**"**...** Basically *koto ga* allows someone to possess experiences. So X wa Y ga arimasu, when Y is a verb would mean X has the experience of doing the verb Y. For example, look at these next two sentences:

Examples:

Watashi **wa**	Morumon Sho		**ga arimasu**.
I	*Mormon Book*		*have*

I have a Book of Mormon.

Watashi **wa**	Morumon Sho o yonda koto		**ga arimasu**.	
I	*Mormon Book read*		*have*	

I have read the Book of Mormon.

Narrating

The first sentence "*I have* a Book of Mormon" is very similar to the second sentence "*I have* read the Book of Mormon." The only difference is that in the first sentence the speaker possesses an object (the Book of Mormon) and in the second sentence the speaker possesses an experience (read the Book of Mormon).

By the way, why do you think the verb is in B*ta* or past form anyway? The reason is simply because the experience happened in the past. So literally you are saying: "I have this experience which occurred in the past." So what if you were to use the present form with this grammar pattern?

Note: If you were to put verbs, adjectives, or nouns in their present forms, it changes the meaning slightly. Instead of referring to an experience of the past, you refer to something that you experience. Use BIII for verbs; present, positive plain form for *i*-adjectives; *na* for *na*-adjectives; and *no* for nouns (see examples below). Time words like *tokidoki* (sometimes) or *yoku* (often) are often used with this form.

Examples:

Tokidoki,	Kamisama	ni tsuite	wasurete shimau	**koto ga arimasu**.
sometimes	*God*	*about*	*completely forget*	*there are times*

(Sometimes) there are times we may forget about God.

Charenji ni	deau	**koto ga aru**	kamoshiremasen ("*Preach My Gospel*," 177).
Challenge	*meet*	*there are times*	*probably*

"(There are times) you may face challenges".

Jinsei wa	tokidoki	muzukashii	**koto ga arimasu**.	
life	*sometimes*	*difficult*	*there are times*	

There are times when life is (sometimes) difficult.

Raku na	**koto ga aru**	toki ni,	Kamisama ni	inoru no o	wasurete shimaimasu.
easy	*there are times*	*when*	*God*	*pray*	*completely forget*

When there are times that are easy, we (can easily) forget to pray to God.

Kaisha no	tsukiai no	**koto ga aru**	node,	o-sake o	yameru koto wa	muzukashii desu.
company	*social obligations*	*there are times*	*because*	*sake*	*quit*	*difficult*

Because there are times I have social obligations for my company, quitting sake (Japanese alcohol) is difficult.

Activities (see answers on pp. 273-274)

Learn on Your Own

A. Conjugate the Verbs

Below are sentence that use *koto ga aru*. However, the verbs before *koto* as well as *aru* have not been conjugated. Conjugate the verbs according to the translation. Check your answers.

1. Kyōkai de wa nichiyōbi no reihai dake dewa naku tanoshii katsudō o (suru) koto ga (aru).
   At church, there are times when (we) do fun activities and not only worship on Sunday.
2. Izen ni chie no kotoba ni tsuite ressun o (suru) koto ga (aru) to omoimasu.
   I think I had done a lesson about the word of wisdom before.
3. Watashi wa Sasaki-ke no katei no yūbe de ressun o (suru) koto ga (aru).
   I have done a lesson at the Family Home Evening of the Suzuki home.
4. Yoshida san to wa kuiaratame ni tsuite o-hanashi o (suru) koto ga (aru) deshō.
   With Yoshida san, I had done a lesson about repentance, right?
5. Sapporo ni ita toki wa yoku Uehara kyōdai to o-hanashi (suru) koto ga (aru) to omoimasu.
   When I was in Sapporo, there were times when I talked with Brother Uehara a lot.
6. Tokidoki senkyōshi no tenkin no tsugō de eikaiwa o yasumi ni (suru) koto ga (aru).
   Sometimes (we) put a hold on eikaiwa because of the conditions of missionary transfers.
7. Watashi wa Yamashita chōrō to dendō (suru) koto ga (aru).
   I have served with Elder Yamashita before.
8. Shigoto ga isogashikunaru mae wa Tanaka kyōdai ni ressun no dōseki o o-negai (suru) koto ga (aru) to omoimasu.
   Before (his) job got busy, there were times when (we) would ask Brother Tanaka to sit-in on our lessons.

B. Translation

Translate the sentences below. Check your answers.

1. I've never heard of that before; would you explain that to me?
2. I learned about Mormons before when I was young, but now have completely forgot.
3. What is the most enjoyable thing you have ever done?
4. From reading this verse, why do you think no one had ever thought about God?
5. There are times when I think about what my life would be like without any knowledge of Jesus.
6. Have you never seen the inside of a Christian church before?
7. I think most people around here have seen you missionaries before.
8. My parents have never let me come to church.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Izen ni Kamaisama to go-jibun no kankei o kangaeta koto ga ***dekimasu** ka.
   Have you ever thought of your relationship with God before?
2. Morumon Sho o ***yomu** koto ga arimasu ka.
   Have you read the Book of Mormon before?
3. Ichido dake Kirisutokyō no kyōkai ni ***hairu koto ga arimashita**.
   I have been to a Christian church only once.
4. Eikaiwa ni ***korareru ga arimasu** ka.
   Have you been to eikaiwa *before?*

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Shakaijin wa yoku kaisha no nomikai ni iku koto ga arimasu.
2. Kyōkaiin toshite wa tokubetsu na hi ni mo sake o nomu koto wa arimasen deshita.
3. Subete no hito wa Kirisuto to iu namae o kiita koto ga atta to omoimasu.
4. Gakkō ni itte iru node shiken o ukeru koto yoku ga arimasu.
5. Sono toki wa kyōmi ga nakatta node Seisho o yomitai to wa omoimasen deshita.
6. Tabako o sutta ga arimasen.
7. Kaiin dewa nakutemo kyōkai no katsudō ni sanka suru koto ga dekimasu.
8. Kyō wa hajimete da to omou n desu ga izen ni Morumon Sho o yomu koto ga aru ki ga shimasu.

E. Listening Activity

Listen to the passage "Teraoka san's Investigator Perspective: Japanese Views on Religion" in TALL 4.1 > Listening > Extra Mile and answer the following questions. Check your answers (for 1 and 2).

1. What is the complete sentence Teraoka san says when she uses *koto ga aru*?
2. What does this mean in English?
3. What questions would you ask her about her statement?
4. What would you do specifically to help come to Christ?

Learn with Your Companion

F. Understand those You Teach

Choose an investigator or less-active member you are teaching. Together, think of several questions you could ask to better understand their experience with religion, family, work, etc. Use these sentences as inspired. See the example sentences below for ideas. **Note**: "Asking too many questions, especially in your first visits, gives the impression that you are conducting an 'interrogation.'" (*Preach My Gospel*, 184).

Examples: (1) Dono yōna shūkyō ni mo sanka shita koto ga arimasu ka.
Have you ever participated in any kind of religion before?
(2) Jinsei de nanika tarinai to kanjiru koto wa arimasu ka.
Are there times when you feel something is missing in life?

Learn with a Native Speaker

G. Evaluate Your Questions

Meet with a member and practice asking the questions you made in activity F. Try to meet with a member who knows the investigator or less-active member for who you prepared your questions. If this is not possible, explain the background of the person(s) to the member who is helping you. After practicing your statements, ask the following questions:

- How did you feel when I asked those questions?
- Are any of my questions prying (sensaku-gamashii shitsumon)?
- How could I make my questions more specific without being inappropriate?

Learn with Your District

H. Practice Teaching

Practice asking the questions you created from activity F to another companionship. Have that companionship play the role of the investigator or less-active member for whom you based your questions. After receiving a response, transition into teaching what would be the most powerful thing for bringing that person to Christ. Receive feedback and re-practice.

Linking Verbs and Adjectives - BII & B*te*

Introduction

Have you ever wondered how to say "and" when using either adjectives or verbs? The particle *to* means "and" but it is only used with nouns . Using either BII or B*te* will allow you to say "and" when speaking about doing more than one verb (i.e., "I went to the store and then I went to the park").

Notice (the difference between BII and B*te*)

Look at the following examples. What is the difference between BII and B*te*?

Examples:

Morumon Sho o	**yonde**,	inotte	itadakemasu ka.	
Mormon Book	*read (and then)*	*pray*	*may I humbly receive?*	
Will you read the Book of Morman and then pray?				
Josefu wa	mori e	**iki**,	inorimashita.	
Joseph	*to a grove (of trees)*	*go (and)*	*prayed*	
Joseph went to a grove of trees and prayed.				
Baputesuma o	**ukete**,	kakunin no	gishiki o	ukete itadakemasu ka.
Baptism	*receive (and then)*	*confirmation*	*ordinance*	*receive may I humbly receive?*
Will you be baptized and then receive the ordinance of confirmation?				
Kamisama wa	yogensha o	**erabi**,	fukuin o	kaifuku saremashita.
God	*prophet*	*chose (and)*	*gospel*	*restored (hon.)*
God chose a prophet and restored the gospel.				

Did you notice the difference in meaning between BII and B*te*? How about the difference in the English translation?

Let's Talk About It

BII means **and** while B*te* often means **and then** (indicating that the verbs are in an order of occurrence) when translated into English.

Examples:

Kamisama wa	watashitachi ga	**manabi**,	seichō suru	yōni	nozonde oraremasu.
God	*we*	*learn (and)*	*progress*	*(so) that*	*desires (hon.)*
God desires that we learn and progress.					
Yogensha wa	fukuin o	**oshie**,	Iesu Kirisuto	ni tsuite	akashi shimasu.
Prophets	*gospel*	*teach (and)*	*Jesus Christ*	*about*	*testify*
Prophets teach the gospel and testify that Jesus Christ is the Savior.					
Josefu wa	mori e	**iki**,	**hizamazuite**,	inorimashita.	
Joseph	*to a grove (of trees)*	*go (and)*	*kneel (and then)*	*prayed*	
Joseph went to a grove of trees, kneeled and (then) prayed.					
Sono hitobito wa	sentaku no jiyū o	**tsukatte**,	fukuin ni	**somuki**,	haikyō ni ochiirimashita.
Those people	*choice freedom*	*use (and then)*	*gospel*	*disobey (and)*	*apostasy fell into*
Those people used their freedom of choice and then disobeyed the gospel and fell into apostasy.					

Note: BII can also make a verb a noun. However, this does not work with every verb.

Examples:

Fukuin no daichi no gensoku wa Iesu Kirisuto o shinjiru shinkō to **kuiaratame** desu.						
Gospel first principle Jesus Christ believe faith repentance						
The first principles of the gospel are faith in Jesus Christ and repentance.						
Honda san wa maiasa kono hen de aruki ni ikimasu.						
every morning this area walking go						
****Honda san goes on a walking in this area every morning.****						

The first example above is perfectly fine. However, the second example makes no sense. The word for **a walk** is *sanpo*. Listen to native speakers and imitate when they use BII as a noun and when they do not.

Notice

Another function of this grammar is to verb by means of another verb. Here are a few examples.

Examples:

Onizuka Shimai wa	kyōkai ni	**aruite**	ikimashita.
Onizuka Sister	*Church to*	*walk*	*went*

Sister Onizuka walked to Church (lit. Sister Onizuka went to Church by walking).

Yuasa Chōrō wa	koko ni	**isoide**	kimashita.
Yuasa Elder	*here*	*hurried*	*came*

Elder Yuasa hurried here [lit. Elder Yuasa hurried (as he) came here].

In the example sentences above, Sister Onizuka went to the Church **by walking**. Elder Yuasa came **by hurrying**.

In Japanese, it is insufficient to use motion verbs (e.g., *isogu*, *aruku*, *hashiru* 'to run', *unten suru* 'to drive') without either *kuru* or *iku*. Why do you think that is?

Let's Talk About It

If you recall the *de*, *ni*, *e* lesson, you may recall that *de* means to verb by means of some object (e.g., Hashi de sushi o tabeta "(I) ate sushi by means of/with chopsticks'). The *te* in B*te* means the exact thing as *de*, only that B*te* indicates that the verb is the means by which the action is done.

Examples:

Kyōkai made **aruite** ikimashita.	
Church until walk went	

(We) walked to Church.

Kyō,	Shikoku kara unten **shite**	kimashita.	
Today, Shikoku from drive		*came*	

Today, (we) drove from Shikoku.

If one were to say, "Kyōkai made arukimashita," this would be incorrect. *aruku* only indicates the way in which you verb; it does not connote whether one is coming or going. The same can be said of the second example above. When the motion verb is placed in B*te,* the *te* is actually a particle with the same function as *de*. Therefore, example sentence one (Kyōkai made aruite ikimashita) literally means that the speaker(s) went to church by walking.

Examples:

Anki shita kotoba o sono mama iu no dewa naku, kokoro o **komete** jibun no kotoba de hanasu.								
Memorized words that leave as say not heart put in oneself words speak								

He should not give a memorized recitation, but speak from the heart in his own terms (Preach My Gospel, 30).

Watashi no na ni yotte baputesuma o ukenasai. Sō sureba, antagata wa Seirei o **ukete** kiyomerare[ru].								
My name through baptism receive If do that you Holy Ghost receive be sanctified								

Be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost (3 Nephi 27:20).

Notice (adjectives in B*te*)

Now notice what happens to *i*-adjectives and *na*-adjectives when they are changed into the B*te* form. What changes do they undergo, if any? Do they mean the same thing as the verbs we talked about in B*te*?

Examples:

Okinawa wa	tenki ga	**yokute**,	subarashii desu.
Okinawa	*weather*	*is good (and)*	*wonderful*

As for Okinawa, it has good weather and is wonderful.

Fukuoka Shinden wa	**shizuka de**,	utsukushii desu.
The Fukuoka Temple	*is calm (and)*	*beautiful*

The Fukuoka Temple is calm and beautiful.

Ōsaka no	tabemono wa	**yasukute**,	oishii desu.
Osaka	*food*	*is cheap (and)*	*delicious*

Osaka's food is cheap and delicious.

Sōzō no	waza wa	**idai de**,	Kamisama no	sonzai o	kanjiru koto ga dekimasu.
the Creation	*work*	*is great (and)*	*God's*	*presence*	*feel* *can*

The work of the Creation is great and you can feel God's presence.

What did you notice about the conjugation of the adjectives when using B*te*?

Let's Talk About It

I-adjectives drop the final *i* and add *kute* when placed in the B*te* form. For *na*-adjectives, simply replace *na* or *da* with *de*. The meaning of this form for adjectives is simply "and." Here are a few more examples:

Examples:

Kyōkai wa	**chikakute**	soko	made	juppun	kakarimasu.
Church	*is close (and)*	*there*	*until*	*10 minutes*	*to take*

The church is close and takes 10 minutes to get there.

Mitama no	koe wa	**shizuka de**	chūi ga	hitsuyō	desu.
the Spirit	*voice*	*quiet (still) (and)*	*attention*	*require*	*is*

The voice of the spirit is quiet and it requires (close) attention (to be able to hear it).

Ano	senkyōshi wa	atama ga	**yokute**,	Nihongo ga	jōzu	desu.
That	*missionary (as for)*	*head*	*is good (and)*	*Japanese*	*skillful*	*is*

As for that missionary, (she) is smart and (her) Japanese is good.

Robinzu Chōrō wa	Morumon Sho ga	**daisuki de**	yoku	yonde imasu.
Robins Elder	*Mormon Book*	*really likes and*	*often*	*reads*

As for Elder Robins, (he) really likes the Book of Mormon and often reads (it).

Note: As you may have noticed in the section above, the B*te* form of *desu* is *de*. Thus, when connecting sentences which end in some form of *desu,* simply change the *desu* to *de*. This form is not only used with na-adjectives, but also with nouns that proceed *desu*.

Example:

Watashi wa	Meriru	**de**,	Amerika no	Arizona Shū	kara	kimashita.
I	*Merrill*	*am (and)*	*America*	*Arizona State*	*from*	*came*

I am (Elder) Merrill and am from Arizona in America.

Activities (see answers on p. 274)

Learn on Your Own

A. Linking Sentences

Below are pairs of sentences that can be made into a single sentence using BII and/or B*te*. Link the sentences using what is most appropriate. Check your answers.

1. Daremo ga baputesuma o ukemasu. Seirei no tamamono o ukeru koto ga dekimasu.
   Anyone can be baptized and then receive the gift of the Holy Ghost.
2. Subete no kaiin wa chie no kotoba ni shitagaimasu. Jūbun no ichi o kenkin shimasu.
   All members follow the word of wisdom and offer tithing.
3. Daigku ni haitte kara Morumon Sho o jibun kara yomimashita. Shinjitsu ka dō ka shiru tame ni inorimashita. Kotae o ukemashita.
   After entering college, I read the Book of Mormon on my own, prayed to know if it is true, and received an answer.
4. Shinde kara reikai ni ikimasu. Iesu ni sabakaremasu. Sanōkoku no hitotsu ni hairimasu.
   After death, (you) go to the spirit world, are judeged by Jesus, and enter one of three kingdoms.
5. Morumon Sho o yomu toki ni wa inorimasu. Hajimemasu.
   When (you) read the Book of Mormon, (you) begin with prayer.
6. Baputesuma o ukemasu. Iesu Kirisuto ni shitagaimasu.
   (You) follow Jesus Christ by being baptized.

B. Translation

Translate the sentences below. Check your answers.

1. On this earth, we have been given an opportunity to have families and progress.
2. If you have faith in Christ, repent, and then receive baptism, you can have the Gift of the Holy Ghost bestowed upon you.
3. On the Sabbath, we go to Church and then receive the Sacrament, listen to the testimonies of speakers, and learn together.
4. If you pray and strive to draw close to the Lord every day, your sensitivity (towards) recognizing the Spiri will increase and your compassion for other people will deepen.
5. I think Honda san has returned from vacation, so let's try and contact (her).
6. Let's hurry to our next appointment.
7. The interior of the temple is quiet and an environment (where) it is easy to feel the Spirit.
8. Sometimes people are sad and shed tears. Heavenly Father also sheds tears with (us) when we are sad.
9. You will be resurrected by receiving a perfected body.
10. We are disciples of the Lord Jesus Christ and are people (who) serve everyone.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says)

1. Yamada san no o-taku made ***hashirimashō** ka.
   Shall we run as far as Yamada san's place?
2. Nihon ni itte kara, hitobito ni fukuin o ***oshieru to** baputesuma o hodokoshimasu.
   After going to Japan, (I) will teach the gospel and baptize people.
3. Kyōkaiin ni ***natte** baputesuma o ukemasu.
   (You) become a church member by being baptized.
4. Baputesuma to Seirei no tamamono o ***uke** shinken o ukemasu.
   (You) receive baptism and the gift of the Holy Ghost and then the priesthood.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Sukuinushi wa awaremibukai to shinsetsu desu.
2. Mainichi watashi wa fukuin o wakachiai, hito ni tsukae, Nihongo o benkyō shimasu.
3. Kamada san wa itsumo basu ni notte kyōkai ni kimasu.
4. Seisan o uke baputesuma no seiyaku o arata ni shimasu.

E. Scripture Activity

Below is a list of scripture stories. Choose and read a passage (in Japanese) that would help one of your investigators progress (you may choose a passage not listed below). Then, summarize the story focusing on using BII and B*te* to concisely explain the sequences of events. Also, ensure you understand all the vocabulary in each scripture story.

- First Vision: ジョセフ・スミス歴史 1:11-19
- Vision of the Tree of Life: 第一ニーファイ 8:9-34
- Nephi Breaks His Bow: 第一ニーファイ 16:14-32
- Garden of Gethsemane: ルカによる福音書 22:29-46
- Jesus Walks on Water: マタイによる福音書 14:22-33
- Temptation of Jesus: マタイによる福音書 4:1-11

F. Writing Activity

Choose an investigator you are teaching. Think of an experience from your own life that would help this person. Write out your experience in Japanese. To increase fluency, combine all sentences you can using BII and B*te*. Check your paragraph with a native speaker. Read it to them and have them coach you on pronunciation, intonation, and pauses. Memorize your experience so you can readily and naturally use it.

Learn with Your Companion

G. Teaching Practice

Use the scriptures and the summary you prepared to teach your companion the scripture story you chose from activity E. Have your companion recited back to you the sequence of events in the story and how this relates to them personally. Receive feedback on your usage of BII and B*te*. Did you use them correctly? Did you use them too much or too little? Re-practice as necessary.

Learn with Your District

H. Build a Big Sentence

Use the prompts below to begin a sentence. Have each missionary add to the sentence using BII or B*te*. Try to be as specific and detailed as possible when adding to the sentence. Continue until someone messes up. When that happens, begin again with a new prompt. See the example below for ideas. (Think of additional prompts and write them here.)

- Tsumi no yurushi o ukeru tame ni wa...
- Makoto no shiawase o uketakereba...
- Morumon Sho ga shinjitsu ka shiru tame ni wa...
- Mitama o kajitai node...

Prompt: *Tsumi no yurushi o ukeru tame ni wa...*

Missionary 1: Mazu sore o ukeru nozomi o idaite,

Missionary 2: Inori ni yotte yurushi o motome,

Missionary 3: Imashime o kokoro kara mamorihajime, ...

Passives - *rareru* & *reru*

Introduction

In this lesson, we will discuss the differences between active sentences and passive sentences and why we use them.

Notice (the difference between active and passive sentences)

35a

First let's talk about the difference between active and passive sentences. The first and third sentences are active sentences and the second and fourth sentences are passive. What do you notice about the differences between these sentences?

Examples:

Active Sentence: Josefu Sumisu wa Morumon Sho o hon'yaku shimashita.
Joseph Smith Book of Mormon translation did
Joseph Smith translated the Book of Mormon.

Passive Sentence: Morumon Sho **wa** Josefu Sumisu **ni** **hon'yaku saremashita**.
Book of Mormon Joseph Smith by was translated
The Book of Mormon was translated by Joseph Smith.

Active Sentence: Dōryō wa watashi no gohan o tabemashita.
(My) companion my food ate
My companion ate my food.

Passive Sentence: Gohan **wa** dōryō **ni** tabe**raremashita**.
(My) food (my) companion by was eaten
My food was eaten by my companion.

What difference did you notice between active and passive sentences?

Narrating

Let's Talk About It

As you may have noticed, not only do the verb endings change, but the topic and object change places between active and passive sentences. When the topic and the object switch places in passive sentences, the new topic is marked with *wa* and the old subject is now marked by *ni* (sometimes marked by *ni yotte* as see in the first 2 examples below). The verb endings also change between active and passive sentences. This will be discussed more fully in the next section.

Examples:

Morumon Sho **wa** yogensha **ni yotte** **kakaremashita**.
(The) Book of Mormon prophets by / through was written
The Book of Mormon was written by prophets.

...hitobito **wa**, Kirisuto no aganai **ni yotte** **kiyomeraremasu**.
people Christ's Atonement by / through will be cleansed
"Those [people] will be cleansed by the Atonement of Christ" ("Preach My Gospel," 53).

...Kyōkai ga **setsuritsu saremashita**... (1 Nephi 13:4)
Church was established
The Church was established (Japanese sentence above from 1 Nephi 13:4).

Now let's talk about why we use passives.

1). One reason is to place emphasis on the object by making it the topic of the sentence.

Example: Morumon Sho **wa** Josefu Sumisu **ni** **hon'yaku saremashita**.
Book of Mormon Joseph Smith by was translated
The Book of Mormon was translated by Joseph Smith (passive).

In this example, the emphasis is placed on what happened to the Book of Mormon, which was translated by Joseph Smith.

2). Another reason is to avoid directly assigning blame or taking blame directly upon ones' self.

Example: Dendōchū, watashi no jitensha ga **nusumaremashita**.
While on a mission me bicycle was stolen
My bicycle was stolen while on a mission.

This is a common use for passives. Passives used to assign or take upon blame are called indirect passives. If the person who did the verb is unknown or if it will cause that person to feel embarrassment, then they are commonly omitted, as seen above.

Notice (forming passives)

Now that we understand what passives are, let's talk about how to form the correct verb endings. Let's look at a few *godan*, *ichidan*, and exception verbs. What patterns do you notice?

Godan	Ichidan	Exceptions
tsukau → tsuk**awareru** *to use* *will be used*	tateru → tate**rareru** *to build* *will be built*	suru → **sareru** *to do* *will be done*
yobu → yob**areru** *to call* *will be called*	kariru → **karirareru** *to borrow* *will be borrowed*	kuru → *k**orareru** *to come* *came (and it affected me)*
yomu → yom**areru** *to read* *will be read*	ataeru → atae**rareru** *to bestow* *will be bestowed*	kenkyū suru → kenkyū **sareru** *to research* *will be researched*

*Note: *Korareru* is an indirect passive

What patterns did you discover in forming passives with *godan*, *ichidan*, and exception verbs?

Let' Talk About It

To make a *godan* verb passive change it to BI and then *reru*. *Ichidan* verbs are placed in their stem form with *rareru* added at the end. *Suru* becomes *sareru* and *kuru* is placed in BI, like the *godan* verbs, and *rareru* is added. Here are some more examples to help you practice using and understanding passive sentences.

Examples:

...seiyaku o mamotta hitobito wa Kirisuto no aganai ni yotte **kiyomerareru**... (*Preach My Gospel*, 53)
covenants obeyed person Christ's Atonement throuh will be purified

People who obey (their) covenants will be purified through Christ's Atonement.

...sekai ga sonzai suru mae ni soshiki **sareta** eichitachi o mise(*mashita*)." (Abraham 3:22)
(the) earth exist do before organized were intelligences showed kindly

(The Lord) showed me the intelligences that were organized before the world existed.

Kore wa haikyō to **yobareru** ... (*Preach My Gospel,* 35)
This Apostasy is called

This is called "Apostasy."

Activities (see answers on pp. 274-275)

Learn on Your Own

A. Conjugate the Verb

On a separate sheet of paper, conjugate the verbs below to the passive form. Check your answers when finished.

1. suru
2. sadameru
3. kuru
4. shukufuku suru
5. eru
6. ataeru
7. taberu
8. setsuritsu suru
9. motarasu
10. tsuyomeru
11. sonaeru
12. kizuku
13. oshieru
14. kobamu
15. ukeireru
16. shimesu
17. hatasu
18. oidasu
19. hakugai suru
20. yugameru

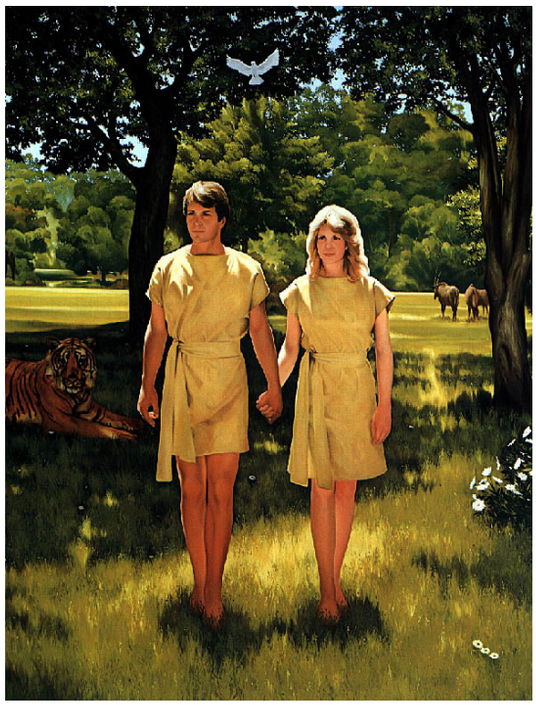
B. Name that Particle

Place the correct particle (*ni* and/or *wa*) in the blanks to complete the passive sentences given. Check your answers when finished.

1. Watashitachi ga tanoshimu koto ga dekiru shizen ya hoshi ya hikari _ Kamisama _ sōzō saremashita.
   Nature, stars, and light were created by God for our enjoyment.
2. Sukui no keikaku _ watashitachi ga mada rei de ita toki ni, Tenjō de happyō saremashita.
   The Plan of Salvation was announced in heaven while were were still spirits.
3. Chikyū to chikyū ni aru subete no mono _, busshitsuteki ni sōzō sareru ni sakidatte reiteki ni sōzō saremashita.
   The earth and everything on it were created spiritually before they were created physically (Gospel Principles 24)

4. Kono chikyū ni sumeru yōni, rei ni ketsuniku no karada _ ataerareru no desu.
   Our spirits would be given bodies of flesh and blood so they could live on earth. (Gospel Principles 24)
5. Sono atarashii sumai _ chikyū to yobaremashita.
   Our new home was called earth. (Gospel Principles 24)
6. Bishoppu _ tanomarete, Nakagawa go-kazoku o hōmon shimashita.
   Having been asked by the Bishop, we visited the Nakagawa family.
7. Watashitachi _ Kamisama _ ikasarete imasu.
   God allows us to live (lit. We are being allowed to live by God)
8. Kōkōsei datta toki ni kyōkai no shidōsha no akashi _ watashi no akashi mo tsuyomeraremashita.
   When I was a high school student the testimonies of the church leaders strengthened my testimony as well.
9. Chūgakusei no toki ni tomodachi _ kyōkai ni sasowareta no ga kikkake deshita.
   In middle school, a friend inviting me to church was the impetus [for my joining the church].
10. Jibun o wasurete hatarakinasai to Chichi _ iwareta koto o itsumo kokoro ni oite dendō shite imasu.
    I do missionary work with the words of my father always in my heart, "Forget yourself and go to work".
11. Kare ga oshiete kureta koto ni yotte watashi no inochi _ sukuwaremashita.
    His teaching helped save my life (Russel T. Osguthorpe General Conference).

C. Active to Passive



The sentences below are in an active construction. Restructure the sentence to make it passive, as reflected in the underlined translation. Keep in mind that sometimes this may mean eliminating the original agent.

Example:

Active

Adamu no daraku **wa** rei no shi **o** yo ni motara**shita**.
*The fall of Adam **introduced** (lit. brought) spiritual death into the world. > Spiritual death was introduced into the world by the fall of Adam.*

Passive

Rei no shi **wa** Adamu no daraku **ni yotte** yo ni motara**saremashita**.
*Spiritual death **was introduced** into the world by the fall of Adam (Preach My Gospel, 59)*

1. Toku ni senkyōshi wa "Watashi no Fukuin o Nobetsutaenasai" o yoku tsukatte imasu.
   Particularly missionaries use Preach My Gospel a lot. > Preach My Gospel is used a lot particularly by missionaries.
2. Kamisama wa Josefu Sumisu o yogensha toshite mesaremashita.
   God called Joseph Smith as a prophet. > Joseph Smith was called by God as (to be) a prophet.
3. Satan wa Eba o damashimashita. (*damasu*)
   Satan beguiled Eve. > Eve was beguiled by Satan.
4. Eki no chikaku ni senkyōshi wa Kato san o hanashikakemashita.
   The missionaries talked to Mr. Kato near the train station. > Mr. Kato was talked to by the missionaries near the train station.
   Eki no chikaku ni Kato san wa senkyōshi ni hanashikakeraremashita.
5. Ikeru yogensha wa senkyōshi o meshite imasu.
   The living prophet calls missionaries. > Missionaries are called by a living prophet.
6. Kazoku no inori ga watashi o tasukemashita.
   My family's prayers helped me. > (I) was helped through my family's prayers.
7. Suru to, mada hoka ni aru ka tazuneru yōni Seirei ga unagashite kudasaimashita.
   Again the Holy Ghost prompted me to ask, "Is there more I should know?" > Again I was prompted to ask, "Is there more I should know?" (General Conference Oct. 2009, Scott: To Acquire Spiritual Guidance)
8. Seirei wa watashitachi o kiyomemasu.
   The Holy Ghost purifies us. > We are purified by the Holy Ghost.

9. Yogensha wa Kamisama no oshie o seiten ni kakimashita.
   Prophets wrote God's teachings in the scriptures. > God's teachings are written in the scriptures.
10. Asa no seitenbenkyō wa watashi no fukuin no chisshiki o fukamemasu.
    Morning scripture study deepens my knowledge of the gospel. > My gospel knowledge is deepened by morning scripture study.
11. Zōn taikai o Okayama de hirakimasu.
    We will hold (lit. open) Zone conference in Okayama. > Zone conference will be held in Okayama.
12. Shu wa sennin senkyōshi ni tsune ni zenryoku o tsukushite hataraku yōni motomete imasu.
    The Lord asks full-time missionaries to always do their very best as they work. > Full-time missionaries are asked to always do their very best as they work.

D. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down why it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says).

1. Morumon Sho wa Josefu Sumisu ni hon'yaku ***shimashita**.
2. Iesu Kirisuto no fukuin wa Josefu Sumisu ni kaifuku ***shimashita**.
3. Byōki na toki ni, shinkensha ni shukufuku ***sarerimasu**.

E. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Sekai ga sōzō sareru mae ni, Ten no Onchichi wa, Iesu Kirisuto o watashitachi no Sukuinushi, Aganainushi toshite erabarimashita.
2. Eden no Sono kara oidasareta ato Adamu to Eba wa Seirei ni otozurerarete, Kamisama kara shukufuku to michibiki o ataerarerimashita.
3. Kare no suru koto wa subete Shu no tame ni okonararemashita.
4. Watashitachi wa Shu kara Zensekai ni itte, fukuin o nobetsutaeru yōni meijirarete imasu.
5. Zense de jinrui o sukuu keikaku ga happyō sareta toki, watashitachi wa ōi ni yorokobi sakebimashita.
6. Hitobito ni tsukae, mata bōto niwa hakugai sare, saigo niwa inochi o mo otoshimashita.
7. Mata, matsujitsu ni Iesu Kirisuto no kanzen na fukuin ga kaifuku suru koto wa seiten nimo yogen shite imashita.
8. Uketa michibiki no naiyō wa shinsei na mono de ari, shukufukushi no shukufuku to onaji yōni, watashi kojin no eki to naru tame ni ataeraremashita.
9. Seiibun kara Merukizedeku Shinken wa idai na daisaishi ni chinan de nazukerareta to shiru koto ga dekimasu.

F. Scripture Activity

"The Book of Mormon teaches plainly the doctrine found in the missionary lessons" (*Preach My Gospel*, 111).

1. Read ヤコブ 7:12 from the モルモン書. Write a list of all the passive verbs in the verse. Read the verse in English (Jacob 7:12), and write the English passive verbs from the verse that correspond with the Japanese verbs in your list. Check your answers.

2. Look up the fifth paragraph in the 序文 (introduction) of the モルモン書 (the fifth paragraph begins on the bottom left of the page, starting with the words, その後). Write the passive verbs from that paragraph on a separate sheet of paper. Check your answers. Look up any words you do not know. Prepare sentences using these or other passive verbs to introduce and explain the Book of Mormon.

Learn with Your Companion

G. This activity will assist you in preparing to extend commitment invitations and promise blessings powerfully. With your companion, do the second bullet point under Companion Study on page 202 of *Preach My Gospel*, at the end of the chapter, *Keep Commitments*. After deciding which commandments to extend, how to extend the invitations, and which specific blessings you will promise them, create sentences in Japanese using the passive construction when necessary to promise blessings. For example:

Morumon Sho o mainichi yomu toki ni, kangae to omoi ga motto akiraka ni **sare**, soshite go-kazoku no baputesuma ni taisuru mondai o kaiketsu suru tame no aidia ga **ataerareru** to yakusoku shimasu.

As you read the Book of Mormon daily, I promise you that your thoughts will become clearer, and that ideas will be given to you to enable you to resolve your family's concerns about your baptism. (*akiraka ni suru* = to make clear; *akiraka ni sareru* = to become clear; *ataeru* = to give, bestow; *ataerareu* = to be given)

When - *toki*

Introduction

The word ***toki*** by itself means **time**. As a grammar pattern it is used to mean **when**, or **the time when**. In this section we will look at three things: (1) the placement of *toki ni* in a sentence, (2) using verbs before *toki ni*, and (3) using adjectives and nouns with *toki ni*.

Notice (placement of *toki ni*)

As you look at the following examples, what do you notice about the placement of *toki ni* in the sentence? What happens to the word placed in front of *toki ni*?

Examples:

Inoru	**toki ni**	heian o	kanjimasu.	
Pray	*when*	*peace*	*feel*	
I feel peace when I pray.				
Morumon Sho o	yomu	**toki ni**	michibiki o	ukemasu.
Mormon Book	*read*	*when*	*guidance*	*receive*
We receive guidance when we read the Book of Mormon.				
Kōhi o	nomanai	**toki ni**	Seirei ga	kanjiyasuku narimasu.
Coffee	*don't drink*	*when*	*Holy Ghost*	*becomes easier to feel*
It becomes easier for me to feel the Holy Ghost when I don't drink coffee.				
Senkyōshi no		**toki ni**	mainichi	Kamisama no koto o tsutaemasu.
missionary		*when*	*every day*	*God*
When (we) are missionaries we tell (people) about God every day.				

What did you notice about the word that went before *toki ni*? The word that comes before *toki ni* establishes when an action takes place. The part of the sentence that comes after *toki ni* explains what happens at that time.

Let's Talk About It

Like many Japanese grammar patterns, *toki ni* is modified by verbs, nouns, or adjectives. For example, *inoranai toki ni* means "when I don't pray." *Yomu toki ni* means "when I read." Lastly, *atsui toki ni* means "when it is hot." These words modify, or change, what is happening to *toki*.

Examples:

Ansokubi o	kiyoku	tamotsu	**toki ni**	yorokobi o	kanjimasu.	
Sabbath Day	*holy*	*keep*	*when*	*joy*	*feel*	
(We) feel joy when we keep the Sabbath day holy.						
Oda san wa kore ga shinjitsu da	to	shitta	**toki ni**	baputesuma o	o-uke ni nararemasu ka.	
Mr./Ms. Oda this true is		*know*	*when*	*baptism*	*receive*	
Will you (Mr./Ms. Oda) be baptized when you come to know that this is true?						

Note: The subject for the time phrase is marked with particle *ga* and the subject of the main phrase is marked with particle *wa*.

Example:

Watashi **ga**	fukuin o	manabu	**toki ni**	kazoku no kankei **wa**	tsuyomarimasu.
I	*gospel*	*learn*	*when*	*family relationships*	*become strong*
When I learn about the Gospel, my family relationships are strengthened.					

Notice (verbs and *toki ni*)

Now look at what happens to the **verb** before *toki ni*. What form is it in? How does it change between past and present tense?

Examples:

Inoru	**toki ni**	heian o	kanjimasu.
Pray	*when*	*peace*	*feel*
I feel peace when I pray			
Inotta	**toki ni**	heian o	kanjimashita.
Prayed	*when*	*peace*	*felt*
I felt peace when I prayed.			

What did you notice about the form of the verbs before *toki ni*?

Let's Talk About It

As you could see in the examples above, when speaking about the present, the verb before *toki ni* is in BIII. When the sentence is past tense, the verb before *toki ni* is in B*ta*.

Examples:

Mourmon	Sho o	yomu	**toki ni**	michibiki o	ukemasu.
Mormon	*Book*	*read*	*when*	*guidance*	*receive*

(We) receive guidance when we read the Book of Mormon.

Mourmon	Sho o	yonda	**toki ni**	michibiki o	ukemashita.
Mormon	*Book*	*read*	*when*	*guidance*	*received*

(We) received guidance when we read the Book of Mormon.

Notice (adjectives and nouns with *toki ni*)

36b

Now that we have talked about verbs, what happens if you put an adjective or a noun before *toki ni*? In the examples below, what goes between **nouns** and *toki ni*? What about between **adjectives** and *toki ni*?

Examples:

Josefu Sumisu wa jūyonsai	**no toki**	Kamisama ni		inorimashita.
Joseph Smith *14 years old*	*when*	*God*	*to*	*prayed*

Joseph Smith prayed to God when he was 14 years old.

Kōkōsei	**no toki ni**	dendō ni	deru	koto o	kimemashita.
High school student	*when*	*mission*	*leave*		*decided*

I decided to go on a mission when I was a high school student.

Shizuka	**na toki ni**	Mitama ga	kanjiyasui	desu.
Quiet	*when*	*the Spirit*	*easy to feel*	*is*

The Spirit is easy to feel when it is quiet.

Kanashii	**toki**	Seirei wa	nagusamete	kudasaimasu.
Sad	*when*	*Holy Ghost*	*comforts*	

The Holy Ghost comforts us when we are sad.

Narrating

What difference did you notice between the particles following nouns and *na*-adjectives? Was there anything between *i*-adjectives and *toki*?

Let's Talk About It

When using nouns, a particle *no* goes between the noun and *toki*. In English we would say "I played soccer when I was a child." In Japanese we would say, *Kodomo no toki sakkā o shite imashita*. *Na*-adjectives are followed by the particle *na* when they go before *toki*. Nothing goes between *i*-adjectives and *toki.*

Examples:

Kodomo	**no toki ni**	fukuin	ni tsuite	manabimashita.
Child	*when*	*gospel*	*about*	*learned*

I learned about the gospel when I was a child.

Tasuke ga	hitsuyō	**na toki ni**	itsumo	Kamisama ni	inorimasu.
Help	*necessary*	*when*	*always*	*God* *to*	*pray*

I always pray to God when I need help.

You can also use ***datta*** (was) in place of *no* or *na* when placing nouns or *na*-adjectives before *toki*, if speaking about the past. This is the same as saying **When I was...** or **When it was...** in English.

Example:

Kodomo	**datta toki ni**	fukuin	ni tsuite	manabimashita.
Child	*was* *when*	*gospel*	*about*	*learned*

I learned about the gospel when I was a child.

Kodomo	**no toki ni**	fukuin	ni tsuite	manabimashita.
Child	*when*	*gospel*	*about*	*learned*

I learned about the gospel when I was a child.

Tasuke ga hitsuyō	**datta toki**	Kamisama ni inorimashita.
help necessary	*was when*	*God to prayed*
When I needed help I prayed to God.		
Tasuke ga hitsuyō	**na toki**	Kamisama ni inorimashita.
help necessary	*when*	*God to prayed*
When I needed help I prayed to God.		

Note: As you may have noticed in the first example above, there is no *ni* after *toki*. You can say *toki* without the particle *ni*, but adding *ni* after *toki* can emphasize the specific time in which the sentence before *toki* takes place.

Example:

Josefu Sumisu wa jūyonsai no	**toki**	Kamisama	ni	inorimashita.
Joseph Smith 14 years old	*when*	*God*	*to*	*prayed*
Joseph Smith prayed to God when he was 14 years old.				
Josefu Sumisu wa jūyonsai no	**toki ni**	Kamisama	ni	inorimashita.
Joseph Smith 14 years old	*when*	*God*	*to*	*prayed*
It was when Joseph Smith was 14 years old that he prayed to God.				

Activities (see answers on p. 275)

Learn on Your Own

A. Place *toki*

The sentences below have been scrambled and *toki ni* removed. Rewrite the sentences, placing *toki ni* so the sentence is correct. Use the English translations for guidance. Check your answers.

1. Kamisama to seiyaku o kawasu baputesuma o ukeru watashitachi wa
   When (we) are baptized, we make a covenant with God.
2. hibi no seikatsu ni warau kon'nan ni koto ga dekiru chokumen shite mo heian o miidasu
   Even when facing difficulty, when (you) smile, (you) can find peace in your daily life.
3. kare no tame ni dōryō ga kokoro no naka de ressun o oshiete iru inoru
   When (my) companion is teaching a lesson, (I) pray for him in my heart.
4. koto ga dekiru Seirei no chikara o yomu Morumon Sho o kanjiru
   When (I) read the Book of Mormon, (I) can feel the power of the Holy Ghost.
5. fukuin wa tasukete kudasaru o kyōkaiin dewa nai Kamisama tomodachi ni tsutaeru
   When (you) share the gospel with friends who are not members, God will help (you).
6. kangaeru seisan ni tsuite Sukuinushi o ukeru no aganai yōni shite iru
   When (I) partake of the sacrament, I make sure that I think about the Savior's Atonement.
7. chie no nikutai o mamoru reiteki ni mo kenkō no kotoba shukufuku sareru dake dewa naku
   When (you) keep the word of wisdom, (you) are blessed spiritually and not only (with) physical health.
8. yōni shite imasu hanasu michi de hitobito to musubitsukeru kaifuku no messēji ni
   When (we) talk to people on the street, (we) make sure (we) tie on a message about the Restoration.

B. Translation

Translate the following sentences into Japanese. Check your answers.

1. My freshman year at college was the first time I prayed for myself about the Book of Mormon.
5. When God speaks through His prophet, it is the same as speaking Himself.

2. When you remember Jesus, you are keeping your baptismal covenant.
3. Especially when hard things happen is the time to maintain trust in God.
4. Nephi always prayed, even when he didn't need to be helped.
6. When the Savior went to America, the first things he taught were the Atonement and baptism.
7. You may not get an answer right when you pray, but an answer will come.
8. When you die, your body and spirit separate.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Josefu Sumisu wa ***inoru** toki Kamisama o mimashita.
   Joseph Smith saw God when he prayed.
2. Watashi wa fukuin o ***benkyō toki** ni shitusmon no kotae o mitsukemasu.
   When I study the gospel, I find answers to (my) questions.
3. Watashi wa ***kōkō toki** ni kyōkai ni ikihajimemashita.
   I began going to church when I was in high school.
4. Fusawashii jōtai baputesuma o ukeru ***toki ni** tsumi kara kaihō saremasu.
   When (you) are baptized worthily, (you) are freed from sin.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Iesusama wa chijō de no hataraki o hajimeru toki ni shitotachi o meshimashita.
2. Kamisama wa subete no inori ni kotaeraremasu.
3. Kowai no toki wa inoru koto ga dekimasu.
4. Shiren toki ni Seirei wa nagusame o ataete kudasaimasu.
5. Kamisama no imashime ni somuku toki ni Mitama kara tōzakemasu.
6. Mensetsu toki ni wa shitashiku shinai to ikemasen.

E. Personal Experience

Choose an investigator you are teaching. What are the commitments with which they are struggling? Think of a time in your life when you kept the same commitment. What helped you be obedient? Use *toki* (*ni*) and write down your experience keeping that commitment. Check your experience with a native speaker. Share your experience with your investigator as inspired to help them.

Learn with Your Companion

F. Review Your Week

Use *toki* (*ni*) to discuss in Japanese with your companion the times you were guided by the Spirit. When did you feel the Spirit? What were you doing at those times? Also discuss when you lacked the Spirit. What will you do to prevent that from happening again?

Review: Narrating Experiences and Telling Stories

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

Narrating experiences and telling stories

- Even Though - B*te mo*
- Experience - *koto ga aru*
- Linking Verbs and Adjectives - BII & B*te*
- Adjectives
- Passives - *rareru*/*reru*
- When - *toki*
- Adverbs
- Particle *to*/*to iu*

Activities (see answers on pp. 276-277)

Review on Your Own

A. Error Correction

On a separate sheet of paper, correct the 8 errors in the paragraphs below (4 errors in each paragraph). Check your answers.

Minasan wa Kamisama no sonzai ni tsuite kangaeru koto ga arimashita ka. Hitobito wa, kodomo ga umareta toki, dareka o nakushita toki, mawari no kankyō ga kawatta toki nado ni jibun no jinsei ni tsuite kangaeru koto ga arimasu. Jinsei no naka de, Kamisama no sonzai o shiru toki ni, watashitachi wa heian to yorokobi o eru koto ga dekimasu. Tatoe watashitachi ga Kamisama no koto o shiranai de mo, Kare wa watashitachi no koto o gozonji de, itsumo mimamotte kudasatte imasu. Watashitachi wa Kamisama ga ataete kudasatta “fukuin” to iu mono o katai shinjite imasu. “Fukuin” wa watashitachi ni ataerareta Kamisama kara no okurimono desu. Kamisama wa watashitachi o mimamori, michibiite, soshite ai shite kudasatte iru koto o shitte imasu.

Iesu Kirisuto towa anata ni totte dono yōni sonzai desu ka. Osoraku Iesu no namae ya okonatte kita kiseki ni tsuite kita koto ga aru to omoimasu ga Kare ga naze watashitachi ni totte imi no aru kata nanoka o rikai suru nowa moshikashitara taihen no kamoshiremasen. Iesu Kirisuto wa watashitachi no Sukuinushi desu. Kare wa watashitachi ga jibun no chikara dewa dō suru koto mo dekinai koto kara sukutte kudasaru no desu. Nikutai no shi, watashitachi ga okasu tsumi, soshite kojin na jakuten karamo watashitachi o sukui seichō shi kon’nan na toki nimo heian o kanjireru yōni shite kudasaru no desu. Subete no hitobito wa kono Iesu Kirisuto no chikara ni yotte tasuke o ukeru koto ga dekimasu.

Vocabulary 単語

kankyō: (n.) environment; circumstance

katai: (adj.) strong; firm

osoraku: (adv.) perhaps; likely

jakuten: (n.) weakness

kon’nan: (n.) difficulty; distress

B. Error Correction

This activity will help you see where you need to improve. Each sentence has an error. Write down the corrected sentence or say it to your companion. Check your answers. If you get an answer wrong, the answers section will refer you to the principle you should study.

1. Raishū no Suiyōbi ni mata ressun o shite mo yoroshii desu ka.
2. Konban neru mae ni Morumon Sho o yonde, kore ga shinjitsu de aru ka inotte itadakemasu ka.
3. Kondo kyōkai ni kuru toki ni o-tomodachi o motte kite mo ii desu yo.
4. Ken’nō no nai hito kara baputesuma o ukete mo sore o Kamisama wa omitome niwa narimasen.
5. Watashi wa seibun o yonde iru toki ni Iesu Kirisuto ni tsuite akashi o eta koto ga arimasu.
6. Hasegawa san wa Morumon Sho o yomu koto ga arimasu ka.
7. Shinden wa kono chijō de mottomo shinsei basho desu.
8. Morumon Sho o yomi, fukaku kangae, inoru toki ni Seirei ni yotte shinri o shiru koto ga dekimasu.
9. Sukui no Keikaku ni tsuite oshieta toki watashitachi wa yoku kyōgi ni tsuite hanashi tsuyoku akashi shimashita.
10. Kyūdōsha wa amari Morumon Sho no taisetsu o wakaranakatta yōna node Kare ni shitsumon shi kare no motte ita gimon o kaiketsu shimashita.
11. Josefu Sumisu wa Yakobu no Tegami ni kaite aru kotoba o yonde chokusetsu Kamisama ni inotte kotae o morau to omoimashita.

12. Watashi wa Morumon Sho no naka ni aru Abinadai no kotoba o tsukatte jūkkai no imashime o oshieta koto ga arimashita.
13. Morumon Sho o yomu sore ni tsuite fukaku kangaete Iesu Kirisuto no na ni yotte inoru nara Seirei no chikara o tōshite kotae o ukeru koto ga dekimasu.
14. Seibun gakushu ya kojin na inori o tōshite watashitachi wa Kamisama kara taisetsu na michibiki o ukemasu.
15. Iesu Kirisuto wa chijō ni ita toki ni hitotsu mo Kamisama no imashime ni somukanakatta koto ga arimasu.
16. Inori eno kotae tōshite watashitachi wa heian ya atatakai na kimochi o kanjiru koto ga arimasu.
17. Morumon Sho wa Josefu Sumisu ni yotte hon'yaku shimashita.
18. Iesu Kirisuto wa ōku no hito kara kobamimashita.
19. Kono kyōkai wa Josefu Sumisu o tōshite kaifuku shite imashita.
20. Katei no yube dewa kantan no ressun no ato ni tanoshii katsudō o shimasu.
21. Kaishū shita toki no keiken o kīte mo ii desu ka.
22. Watashitachi wa tasuke ga hitsuyō toki niwa itsudemo inoru koto ga dekimasu.
23. Kamisama wa yogensha to iu hito o tōshite watashitachi ni katararemasu.
24. Tsugi wa hito to iu Joseph Smith ni tsuite hanashitai to omoimasu.
25. Watashitachi wa shinu toki ni dō naru to omoimasu ka.
26. Seirei no michibiki o kanjitara sugu ni ukeireru koto ga dekiru yōni sonaete kudasai.
27. Sōtaikai dewa yogensha no hanashi o yoi kīte, jibun no seikatsu no naka ni tori'irete kudasai.
28. Iesu Kirisuto o shinjiru tsuyoi shinkō wa kon'nan no naka de watashitachi o sasaete kuremasu.
29. Kamisama no watashitachi ni taisuru ai wa "Sukui no Keikaku" to iu hitotsu no katachi de arawashite imasu.
30. "Jūbun no ichi" to iu imashime wa mojidōri shunyū no jūbun no ichi o kyōkai ni osameru koto desu .
31. Shinkō o tsuyomeru tame ni , watashitachi wa Zense ni ita toki no koto o oboete imasen.

C. Translation

Translate the following sentences into Japanese. Check your answers. Say each of the sentences out loud and get feedback from a native speaker on your pronunciation.

1. As long as you are prepared, whenever you are called it will be okay.
2. "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." (John 11:22)
3. Have you ever received an answer to prayer?
4. I had not understood the guidance of the Spirit clearly until I read the Book of Mormon seriously.
5. In this world we have been given the opportunity to have families and to grow.
6. On the Sabbath we go to church, receive the sacrament, listen to testimonies, and learn together.
7. Following the way Satan desired, free agency would not be allowed, and freedom would eventually be taken away.
8. I have been living alone since my husband died.
9. As I do missionary work I always keep in my heart what I was told by my father—to forget myself and go to work.
10. When we choose to live according to God's plan for us, our agency is strengthened.
11. We began to make choices as spirit children in our Heavenly Father's presence.
12. If we keep His commandments and make right choices, we will learn and understand.
13. If you were told that anything you asked for would be granted, what would you ask for?
14. "Let him ask of God, that giveth to all men liberally, and upbraideth not ['upbraideth not' means that God won't find blame or fault] and it shall be given him" (James 1:5). (*Preach My Gospel*, 181).
15. As for our loving Heavenly Father, his body is immortal and perfect.
16. What kind of commandments were difficult at the time you were going to be baptized?
17. The Holy Ghost helps us to be able to discern correctly.
18. What do you think we need to do to be worthy to have the Spirit?

D. Scripture Activity (~7 min.)

Read モーサヤ書 18: 8-11 from the モルモン書. Write the specific instances of grammar patterns from this function (B*te mo*, BII & B*te*, *to*) that you observe in the passage (feel free to use *Rōmaji* as answers are written in *Rōmaji*). Check your answers. Then think of an investigator who is ready for baptism, and extend the invitation using this or another passage more appropriate to their needs.

E. Reading Activity (~30 min.)

Read the following story to the best of your ability. All three paragraphs are a continuation of the same story. After reading each passage, answer the questions associated with it. You may answer in English. Check your answers.

Paragraph 1:

気ままに過ごしていた少年時代のことを覚えています。わたしは初等協会の集会に出席するため教会に向かって歩いていました。教会に着くと，驚いたことにその日は特別プログラムで，親たちが全員来ていました。そのときわたしは，このプログラムに自分の出番があって，せりふを暗記するのを忘れていたことに気がつきました。そして，わたしの順番が来ました。立ち上がりましたが，一言も話せませんでした。何も覚えていませんでした。しばらくそこに立っていて，それから再びいすに座り，床をじっと見詰めていました。

Paragraph 2:

その経験の後，教会のどんな集会でも二度と話さないと固く決意しました。しばらくの間その決意を守り通していました。そして，ある日曜日，初等協会指導者のリディア・スティルマン姉妹がわたしの横にひざまずいて，次の週に短い話をしてほしいと言いました。「ぼくはお話をしません」と答えました。すると「分かっているわ。でもわたしが手伝ってあげるから，絶対できるわ」と彼女は言いました。わたしは抵抗を続けましたが，スティルマン姉妹がわたしに寄せた信頼があまりにも大きかったため，断り切れなくなりました。こうして，話をすることになりました。

Paragraph 3:

そのすばらしい女性は神の使者であって，わたしのなすべき業を備えていました。召しが来たら，たとえどれほどふさわしくないと感じていても召しを受けるべきだということを彼女は教えてくれました。モロナイがジョセフに対してしたように，彼女はわたしが話をすべき時が来たときに，準備ができていることを確認してくれました。この霊感あふれる教師は，わたしの命を救う手助けをしてくれました。

1. Who is the story about?
   (a) the speaker's father
   (b) the speaker's mother
   (c) the speaker
   (d) the speaker's neighbor
   (e) the speaker's child
2. Is the main person in the story male or female?
3. How old was this person?
   (a) a young child
   (b) a teenager
   (c) middle-aged
   (e) elderly
4. What was the problem, and what happened?

~

5. What did the person decide as a result of that experience?
6. Who talked to him/her, and what did they ask?
7. What was his/her response to the request?
8. How did this affect the original commitment (from question 5)?

~

9. To whom did the narrator compare the two people in the story?
10. In what way were the people in the story similar to the two referred to above (answer to question 9)?
11. The main lesson of the story can be summarized by the underlined portion in Paragraph 3. How would you translate this to English? How can this apply to you?

F. Audio Activity (~10 min.)

Listen to one of the Native Situation Practice audio clips from section **5 - Telling a Story** (NSP 54-61). Take notes on new vocabulary and grammar. Listen to it several times if necessary to understand it thoroughly. Practice retelling the story to your companion in your own words, using what you have learned from the audio clip as helpful. This activity can be repeated, using a different clip each time. (NSP 28, 30, 68, 69, 72, and others may also work, as long as they are appropriate to this function -- Narrating Experiences and Telling Stories).

Do Something More

Think of someone who could benefit from the lesson in this story (Activity E). Share this story with them in Japanese.

Review with Your Companion

G. Writing Activities (~15 min. each)

1. Find a principle from chapter 3 of *Preach My Gospel* about which you could share a personal experience. Write down the experience using grammar from this function. Have your companion or a native speaker check it and give you feedback. Practice sharing your experience with your companion and set goals to share it with you investigators. You can repeat this activity at any time, choosing a different experience each time, or improving on the language you use for an experience you have already written about.

2. Write a paragraph about one of the prophets from the Bible that you can use to illustrate the pattern of apostasy and restoration, underlining any grammar patterns from this function. Have your companion or a native speaker check how well you used these grammar patterns. Then practice explaining the pattern of apostasy and restoration as if you were explaining it to a new investigator in the first lesson.

H. Reviewing Effectiveness of Daily Activities (~25 min.)

Narrating experiences to improve effectiveness. Do the Companion Study activity in the orange box on page 139 of *Preach My Gospel*. With your companion, go over your planner from the last three days. Describe what you did each day in detail (make sure you specify sequence, times, and locations as well as what happened during each specific block of time) and give each other feedback on your grammar usage. Also discuss whether each activity influenced one of your key indicators. If an activity didn't influence a key indicator, discuss why and decide whether you should continue doing that type of activity.

I. Share Your Testimony (~20 min.)

Have your companion play the role of a new investigator. Practice telling him when and how you came to know that the Book of Mormon is true and that Joseph Smith was a prophet. How has your life changed since gaining that knowledge? Tell the investigator how he or she can come to know these things as well. Ask for your companion's feedback, re-practice, then switch roles.

J. Narrating Experiences (~10 min.)

Take turns with your companion telling stories about when you:

- Prayed and received an answer
- Felt the Holy Ghost
- Were helped by someone else
- Found an answer to a problem in the scriptures
- Were able to overcome a trial
- Obeyed the commandments despite social pressure
- Noticed blessings from following the counsel of the living prophet

Consider coming up with other relevant topics that could apply to your investigators. As you share experiences with each other, take note of some that could fit the circumstances of some of the people you teach, and make plans to share it with them.

Review with a Native Speaker

K. Share an Experience (~25 min.)

Meet with a native speaker and share a personal experience relating to one of the principles in the missionary lessons. Have themask you questions to clarify anything they didn't understand from your story. Then have them retell your experience in their own-words as if they were sharing it with another native. Write down the vocabulary and grammar patterns they use that are differentfrom your own, then practice retelling those parts of your story. Set a goal to share your story with an investigator.

L. Listen to a Conversion Story (~15 min.)

Choose a member who is a convert but whose conversion story you have not heard yet. Visit them and ask them to tell their conversion story. As they relate their experience, listen to their use of grammar to clarify the sequence and events that led to their conversion. Ask questions to clarify points you are not sure about—try to gain enough information from them so that you could answer the 6 questions (Who? When? Where? What? Why? How?) about how they came to join the church. After getting the details down, if they haven't already told you, ask them how they felt at different points during the conversion process and how their life has changed since. Afterwards, you may want to invite them to share their conversion story with one of your investigators or in a district meeting (see Activity M below).

Review with a Your District

M. District Activity (~15 min.)

1. Invite a recent convert to come share their conversion story in a district meeting. Have missionaries listen respectfully, and write down words or phrases that they do not understand. Consider asking questions to see how much the missionaries understood, and have them answer in their own words in Japanese. 2. Write a paragraph about one of the prophets from the Bible that you can use to illustrate the pattern of apostasy and restoration, underlining any grammar patterns from this function. Have your companion or a native speaker check how well you used these grammar patterns. Then practice explaining the pattern of apostasy and restoration as if you were explaining it to a new investigator in the first lesson.

Asking and answering questions of Time, Date, and Location

Purpose

This function will help you talk about when and where things happen; for example, when is church, and how do you get there? The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- **After** we repent, we can feel greater joy, peace, and the influence of God in our lives. (After - *kara*, *ato*)
- **Before** you lived on earth, you lived as a spirit with our Heavenly Father. (Before - *mae*)
- Could you please read **from** verse 3 **to** verse 5? (Particles - *kara*, *made*)
- We are here **on** earth to learn and grow. (Particles - *de*, *ni*, *e*)
- Sacrament is **in** the chapel. (Particles - *de*, *ni*, *e*)
- Do you know where Brother Kamiyo **is**? (Existence Verbs - *aru* & *iru*)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

<u>Doctrines from the Lessons</u>

- The Restoration of the Gospel of Jesus Christ (When was the First Vision? When did Joseph Smith receive the priesthood? When was the Church restored?)
- Pre-Earth Life (Where did we come from?)
- Our Life on Earth (Why are we here?)
- The Spirit World (Where do we go when we die? How long are we there?)
- Kingdoms of Glory (Who goes to each kingdom?)
- Baptism and Confirmation (Where does each part of baptism take place [baptism, confirmation]? When are my investigators getting baptized?)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- Conduct a Meeting (When does each part of the meeting happen?)
- Give Directions (What is the destination close to? What do you pass along the way?)
- Make Appointments (When are they free? Where is the appointment?)
- Plan Daily and Weekly Activities (When and where will each appointment/activity take place?)

After - *kara* & *ato*

Introduction

Have you ever wanted to be able to say, "We can be with our families even *after* this life" or, "It has been three years since I was baptized"? In this lesson, you will learn two ways of saying **after** and how to use them.

Notice (using *kara* and *ato*)

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Kara and *ato* are used to say **after** in Japanese. Look at the sentences below. What base do you change the verb into to connect it to *kara* or *ato*? Comparing the translations, can you see any differences in meaning between *kara* and *ato*?

Examples:

Baputesuma o	uke**te kara**,	kakunin no	gishiki o	ukemasu.	
baptism	*after receiving*	*confirmation*	*ordinance*	*receive*	
After being baptized, you will be confirmed.					
Inot**ta ato de**,	nagusame o	emashita.			
after praying	*comfort*	*received*			
I received comfort after praying.					
Watashitachi wa	deat**te kara**,	mada	mikka	dake	desu.
we	*since meeting*	*still*	*3 days*	*only*	*is*
It's still only been 3 days since we met (him/her - an investigator).					
Morumon Sho o	yon**da ato de**,	inorimashō.			
Mormon Book	*after reading*	*let's pray*			
After reading the Book of Mormon, let's pray.					

Did you figure out how to attach *kara* and *ato* to verbs? How about the differences in meaning between *kara* and *ato*?

Let's Talk About It

Time/Loc.

As you may have noticed, *kara* attaches to verbs in B*te* and *ato* attaches to verbs in B*ta* (notice there is often a particle *de* after *ato*). B*te kara* indicates that the following event occurs **immediately after** the preceding event (similar to B*te* which means "and then" – see "Linking Verbs and Adjectives" lesson for more information). The event occurring after B*ta ato de* does not have to occur right after the preceding event. Many other events can occur first.

Examples:

Inorihajimete **kara**,	seikatsu ni	nani ka	henka ga	arimashita ka.		
after beginning to pray	*life*	*anything*	*changes*	*were there*		
After you began praying, were there any changes within your life?						
Konshū no	mokuhyō o	hyōka shite **kara**,	tsugi no	mokuhyō o	tsukurimashō.	
this week	*goals*	*after evaluating*	*next*	*goals*	*let's make*	
After evaluating this week's goals, let's make our next (week's) goals.						
Kono	jinsei o	oe**ta ato de**,	dō	naru	to omoimasu ka.	
this	*life*	*after finishing*	*how*	*become*	*do you think*	
What do you think we become (what happens) after we finish this life?						
Watashitachi wa	fukkatsu shi**ta ato de**	Kamisama	kara no	sabaki o	ukemasu.	
we	*after being resurrected*	*God*	*from*	*judgment*	*receive*	
We are judged by (receive judgment from) God after being resurrected.						

Note: As you read the Book of Mormon and listen to native speakers read other materials, you may notice the character for *ato* also being read *nochi*. This character is often read as *nochi* in literature or in other written contexts. Here are a few examples from the scriptures:

Examples:

Anatagata ga	mizu de	baputesuma o	uketa	**nochi**,	miyo...	
you	*water*	*baptism*	*received*	*after*	*behold*	
"... after that ye are baptized with water, behold..." (3 Nephi 12:1).						

Korera no	koto o	nobeta	**nochi**,	sono	kata wa	futatabi	mae to	onaji	yōni	nobotte ikareta.
these	*things*	*said*	*after*	*that*	*being*	*again*	*as before*	*same*	*like*	*accended (hon.).*
"Having related these things, he again ascended as he had done before" (Joseph Smith History 1:45).										

Notice (using *ato* with nouns)

You can also use *ato* with nouns. Look at the following example sentences. How do you attach *ato* to nouns?

Examples:

Inori	**no ato de**,	heian na	kimochi o	kanjimashita.
prayer	*after*	*peace*	*feeling*	*felt*

After (my/the) prayer, I felt a peaceful feeling.

Seisankai	**no ato**,	Nichiyōgakkō ga	arimasu.
Sacrament Meeting	*after*	*Sunday School*	*there is*

After Sacrament Meeting there is Sunday School.

Seiten	benkyō	**no ato** wa,	kazoku no	inori no	jikan	deshita.
scriptures	*study*	*following*	*family*	*prayer*	*time*	*was*

Following scripture study was time for family prayer.

How do you connect *ato* to nouns?

Let's Talk About It

You can attach *ato* after nouns with a particle *no* to mean **after** or **following**. Here are a few more examples:

Examples:

Adamu	**no ato ni**,	hoka no	yogenshatachi ga	mesaremashita.
Adam	*after/following*	*other*	*prophets*	*were called*

"Adam was followed by other prophets" (Preach My Gospel, 33). (Lit. After Adam, other prophets were called.)

Baputesumakai	**no ato**,	karera ga	kanjita koto o	hanashiau	jikan o	tsukurimasen ka.
baptismal service	*after*	*they*	*things they felt*	*discuss*	*time*	*would you please make*

Would you please make time to discuss what they felt after the baptismal service?

Kyō wa	3 jikan	puroguramu	**no ato**,	Hayashi san	tono	ressun no	yakusoku ga	ari-masu.
today	*3 hours*	*program*	*after*	*Ms. Hayashi*	*with*	*lesson*	*appointment*	*have*

Today, we have an appointment with Ms. Hayashi after the 3-hour block.

Note: One other form that acts very similarly to *kara* and *ato* that you may hear native speakers use is B*ta+ra*. It roughly translates as **if and when** or **once**. Essentially B*ta+ra* means the same as B*te kara* inasmuch as the event following the first event happens before anything else. However, B*ta+ra* is used if the second event cannot occur without the first event happening. For example, in the first example sentence below, receiving forgiveness happens only after (if and when) you sincerely repent. In other words it is conditional on whether or not you sincerely repent.

Examples:

Kokoro	kara	kuiaratame**tara**	tsumi no	yurushi o	ukeru	koto ga dekimasu.
heart	*from*	*if and when you repent*	*sins*	*forgiveness*	*receive*	*can*

If and when (after) you sincerely repent, you can receive forgiveness of your sins.

Baputesuma o	uke**tara**	Jūbun no Ichi o	harau	koto ga dekimasu.
Baptism	*once you receive*	*tithing*	*pay*	*can*

Once you are baptized you can pay tithing.

Ressun o	kumitate**tara**,	issho ni	renshū shite mimashō ka.	
lesson	*once we put together*	*together*	*prace*	*shall we try*

Shall we try and practice once we have put together (planned) the lesson?

Sara ni	junbi ga	hitsuyō	de aru	to kanji**tara**...	baputesuma o	enki subeki dearu.	
additional	*preparation*	*necessary*	*is*	*if and when you feel*	*baptism*	*should postpone*	

"If (and when)...feel additional preparation is needed, they should postpone the baptism..." (Preach My Gospel, 64).

Activities (see answers on pp. 277-279)

Learn on Your Own

A. Select the Correct Form

The situations listed below contain different sequences of events. Some occur immediately, while others may occur in a more

general succession. Decide whether each one would use B*te kara*, B*ta ato*, [noun] *no ato*, or B*ta+ra* if said in Japanese. Some sentences may be correct using more than one of the forms. Indicate if that is the case.

1. We are to seek to declare His word only after we have obtained it.
2. After the death, resurrection, and ascension of Christ to heaven, the people eventually fell into apostasy once again.
3. Some people believed only after they witnessed miracles, but fell away because they still did not have faith.
4. The scriptures say, "Ye receive no witness until after the trial of your faith."
5. Let's call Yamanaka san when we get home tonight.
6. What happens after people die?
7. Upon hearing you share that experience, it made me think of this scripture. Would you please read this?
8. Family relationships can continue beyond the grave.
9. Would you please visit my mother when you go to that area?
10. From the time that children turn eight years old they become accountable for their actions.
11. After I read that scripture, I felt something fill me, so I just sat there and pondered on it for a while.
12. Of course I still had normal life-challenges after baptism, but I felt that I was better equipped to meet the challenges that came.

B. Describe the Picture

Describe what is happening in the pictures below. Remember to use one of the grammar patterns from this lesson (*ato*, *kara*, or B*ta ra)* in at least one of the sentences when explaining the context of the event. While there are no right or wrong answers for this activity as long as you are using the grammar patterns correctly, check the answers section for example sentences. Compare your answers with the examples, and decide if a pattern other than the one you used would have been more appropriate for the situation.

1.

2.

3.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says).

1. Baputesuma o ***ukeru ato** wa, kawashita seiyaku o mamoru koto ni yotte shinkö o arawashimasu.
   After baptism we show our faith by keeping our covenants (*Preach My Gospel*, 64).
2. ***Adamu ato** ni, hoka no yogenshatachi ga mesaremashita.
   After Adam, other prophets were called.
3. Dendō kikan o tsūjite, mata dendō o ***oetta ato** mo gengo o shūtoku suru tame no doryoku o tsuzukete kudasai.
   Strive to master the language throughout your mission and after you return (*Preach My Gospel*, 128).
4. Onchichi to Onko no ***otozure ni ato** ni, ten kara no shisha, tsumari tenshitachi ga, Josefu Sumisu to sono dōryō de aru Oribā Kaudori no moto e tsukawasaremashita.
   After the appearance of the Father and the Son, other heavenly messengers or angels, were sent to Joseph Smith to be a prophet through whom the fulness of the gospel was restored to the earth (*Preach My Gospel*, 37).

5. ***Sore wa ato**, Sukuinushi wa hitobito kara kobamare, jūjika ni tsukeraremashita.
   After that, the Savior was rejected and crucified.
6. Shūchū dekiru yōni, undō shi, shawä o abi, ***inoru kara** benkyō ni torikakarimasu.
   Be alert. Exercise, shower, and pray before you study (*Preach My Gospel*, 22).
7. ***Sore wa kara**, fushi-fumetsu no karada ni fukkatsu shite, karada to rei wa eien ni ketsugō shimasu.
   We will then be resurrected with an immortal body, an eternal union of our body and spirit (*Preach My Gospel*, 56).
8. Korera no aidea no tsukaikata ni tsuite wa, yoku ***inotta kara**, Mitama no michibiki ni shitagatte kimete kudasai.
   Prayerfully follow the Spirit as you decide how to use these ideas (*Preach My Gospel*, 41).
9. ***Hanashi kara**, mananda kotogara, sore o dendō katsudō no naka de dono yōni katsuyō dekiru ka ni tsuite zen'in de hanashiatte kudasai.

Following the talks, discuss what they learned and how they could use it in their missionary work (*Preach My Gospel*, 15).

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Rīhai wa ki no mi o taberu ato ni nani o nozonda deshō ka.
2. Shinkaiin wa baputesuma o uketa ato ni, saisho no yottsu no ressun o mōichido uke, sara ni "Rippō to Gishiki" no ressun o ukemasu.
3. Shokuji o oete kara,watashitachi wa hizamazuite inori, Ten no Onchichi ni michibiki o negai motomemashita.
4. Kyūdōsha to deatte kara saisho no sūfun-kan ga hijō ni taisetsu desu.
5. Sukui no keikaku wa, watashitachi ga doko kara kita no ka, naze chijō ni iru no ka, kono jinsei o oeta ato ni doko e iku no ka o oshiemasu.
6. Mokuhyō ni tasshite inakereba, doryoku shita naiyō o kentö shite kara, aratamete mokuhyō o tassei suru hōhō o mitsukeru.
7. Manabu koto ga dekiru yōni kanarazu Seirei no tasuke oinorimotomete kara fukuin no benkyō o hajimemasu.
8. Kami wa, watashitachi ga kono yo no seikatsu o oeta ato, Kami no mi-moto e modoru koto ga dekiru yōni, kōfuku no keikaku o yōi saremashita.
9. Sono ato, jūjika ni kakerarete karamo, Iesu wa kono yo de motto mo bankoku to ieru hōhō de shi no kurushimi o ukerareta no desu.
10. Tsumi o okashite kuiaratamenai mono wa, kurushimi o uke, tsumi no daika o haratta ato ni, hoshi no sakae no ökoku o ukemasu.
11. Shinkaiin wa, baputesuma o ukete kara mamonaku, Kyōkai de hitobito o tasukeru tame ni, sekinin to iu shukufuku o shinken shidōsha kara ataeraremasu.
12. Jūjika ni o-kakari ni natte kara mikkame, Kirisuto wa futatabi go-jibun no karada o matoi, fukkatsu shita saisho no hito ni nararemashita.
13. Burigamu Yangu wa, kaifuku sareta fukuin ni tsuite manabi hajimete kara saisho no ichinenkan wa, Matsujitsu Seito Iesu Kirisuto Kyōkai ni hairu tame ni baputesuma o ukeru koto wa arimasen deshita.
14. Baputesuma o uketa ato, Kirisuto wa watashitachi ni Seirei no tamamono o sazukeru to yakusoku shite oraremasu.
15. Baputesuma to kakunin no gishiki o uketa ato wa, sono michi o ayumi tsuzukenakereba narimasen.
16. Kikon no danjo wa, jibun no endaumento o uketa ato ni, musubikatame o ukeru koto ga dekimasu.
17. "Watashitachi wa doko kara kita no ka. Naze chijō ni iru no ka. Kono yo o satte kara doko e iku no ka." Sukui no keikaku wa korera no gimon ni kotaemasu.
18. Watashi wa shinda ato mo ikiru no desu ka.
19. Sono ato, fushi-fumetsu no karada ni fukkatsu shite, karada to rei wa eien ni ketsugö shimasu.
20. Kono yo no seikatsu o oeta ato mo kazoku wa tomoni sumu koto ga dekimasu.

E. Scripture Activity (~5 min.)

Read 1 ニーファイ13:26, then anwer the questions below. Check your answers.

1. Count the number of times this verse uses the word から. How many are there?
2. In all of these occurrences, how many different ways is it being used?

3. What are each of those different usages?
4. Which occurrence uses から in the way that is taught in this particular grammar lesson? (Cite the phrase by giving at least a 2-3 words before and after it).

F. *Preach My Gospel* Activity (~2 min.)

The following commitments from *Watashi no Fukuin o Nobetsutaenasai* use *kara* and *ato*. Choose at least one and memorize it. The next time you teach the lesson with which it is associated, extend the associated commitment invitations.

1. Baputesuma o uketa nochi ni, Jūbun no ichi no rippō ni shitagatte itadakemasu ka.
   Commitment from *Lesson 4: The Commandments, Keep the Law of Tithing* (p. 89).

2. [Baputesuma o uketa ato,] danjiki kenkin o, oshimi naku osamete itadakemasu ka.
   Commitment from *Lesson 4: The Commandments, Keep the Law of Tithing* (p. 89).

3. Iesu Kirisuto no fukuin o tsuzukete manabu koto ni yotte, Shu o shijiru shinkō o kore kara mo kizukitsuzukete
   Commitment from *Lesson 3: The Gospel of Jesus Christ* (p. 66).

G. Audio Activity (~7 min.)

Listen to NSP 12. Answer the questions, then check your answers.

1. How many times do you hear each of the following used:

   B*ta ato*, B*te kara*, B*ta* + *ra*?

2. How are they used?

Learn with Your Companion (~25 min.)

H. As a companionship, choose a member for the Activity: Companion Study in the orange box on page 156 of *Preach My Gospel*. Make an appointment to visit with them briefly and ask about their conversion. Plan a couple of questions to ask that use *kara* and/or *ato*.

Example: How long after first meeting the missionaries did you know that the Gospel was true?

Time/Loc.

Learn with a Native Speaker

I. Enhancing Teaching (~20 min.)

Think of a few principles, scriptural stories, or accounts that you will use in teaching this week. What things will you need to be able to say using *ato*, *kara*, or B*ta+ra* to describe series of events? Try to stretch yourself, and think of things you have been wanting to be able to say, but have avoided for fear of making a mistake. Create 3-5 sentences of each: ato, kara, and B*ta+ra*. Try to make some sentences that use *ato* with nouns and others that use *ato* with verbs. Share these sentences with a native speaking church member who will know the doctrine and/or stories, so that they will be more likely to know your intended meaning. Ask them to correct your sentences, or help you phrase them in more natural-sounding Japanese.

Example:

- Sono jigen o mita ato, Josefu Sumisu wa irona hito ni hakugai saremashita. (Lesson 1: The Restoration)
- Zense kara kite kara, shissubeki na karada o moraimashita. (Lesson 2: The Plan of Salvation)

J. Listen and Observe (~15 min.)

Ask a native Japanese speaker to use *ato* in three sentences, and *kara* in another three. Try to observe how they use them. Be aware that they may use *kara* in ways not discussed in this lesson. Based on what you observe, create three sentences for each on your own. Ask them for feedback and correction.

Learn with Your District (~10 min.)

K. With your district, do the second bullet point under District Meetings and Zone Conferences on page 153 of *Preach My Gospel*.

Before - *mae*

Introduction

Mae is a noun which means **before** or **in front**. It is used in sentences to indicate a location or a time reference. In this lesson, we'll see how it is used with nouns and verbs.

Notice (using *mae ni* with nouns)

When used with nouns, *mae* is used to indicate **before** an event or **in front** of a specific location. Notice where *mae* is in relation to the word it refers to and how *mae* is connected to it. Which particle follows *mae*? Do you see a pattern when compared with the meaning?

Examples:

Ginkō *bank*	**no mae de** *in front of*	matte imasu. *waiting*				
(We) are waiting in front of the bank.						
Kurasu *class*	**no mae ni** *before*	renshū o *practice*	shimasu. *do*			
(I/We) will practice before class.						
Apāto *Apartment complex*	**no mae de** *in front of*	hito ni *person*	koe o kakemashita. *to talk to*			
(We) talked to a person in front of (our) apartment.						
Sōtaikai *General Conference*	**no mae ni** *before*	michibiki o *guidance*	ukerareru *can receive*	yōni *so that*	junbi o shimasu. *prepare*	
Before conference, (we) prepare so that we can receive guidance.						

Did you notice what particle was used to connect *mae* to nouns? Did you also notice which particles follow *mae* to indicate either a time or location?

Let's Talk About It

Just as mentioned above, *mae* is placed **after** the noun it marks and is connected with the particle *no*. When refering to **time,** *mae* is followed by a *ni*. When talking about the **location of an action**, *mae* is followed by the particle *de*. But, when talking about the location of where something exists, the particle *ni* is used. Let's look at a few examples:

Examples:

Kyōkai *Church*	**no mae ni** *before*	kyūdōsha *investigator*	to no *with*	yakusoku ga *appointment*	arimasu. *have*			
(We) have an appointment with (an) investigator before church.								
Kyūdōsha *Investigator*	to no *with*	yakusoku *appointment*	**no mae ni** *before*	dōryō *companion*	to *with*	ressun o *lesson*	junbi shimashita. *prepare*	
(I) will prepare the lesson with (my) companion before (our) appointment with (our) investigator.								
Yūbinkyoku *Post office*	**no mae de** *in front of*	atarashii *new*	kyūdōsha o *investigator*	mitsukemashita. *found*				
We found a new investigator in front of the post office.								
Eki *train station*	**no mae ni** *in front of*	o-sushiya san *sushi shop*	ga	arimasu. *is (exists)*				
There is a sushi restaurant in front of the train station.								

Here is a summary of what we have learned so far:

Japanese	English
N **no mae ni**	**Before** N
N **no mae de/ni**	**In front of** N

Note: Sometimes native speakers delete *ni* or *de* after *mae*. When *ni* or *de* are included, *ni* emphasizes the time and *de* emphasizes the location. For example: "Before the lesson" (*ressun no* ***mae***) and "*Before* the lesson (as opposed to after)" (*ressun no* ***mae ni***). Also: "In front of the church" (*kyōkai no* ***mae***) and "*In front* of the church (as opposed to the back)" (*kyōkai no* ***mae de***).

38B

Notice (using *mae ni* with verbs)

Now let's see what happens when you put *mae* in front of a verb. What base is the verb in? What connects the verb with *mae*?

Examples:

Taberu		**mae ni**	inorimasu.		
eat		*before*	*pray*		
(We) pray before (we) eat.					
Dendō ni	deru	**mae ni**	daigaku	de	benkyō o shite imashita.
Proselyting	*went out*	*before*	*college*	*at*	*studied.*
Before I left on my mission, I studied at college.					
Chijō ni	kuru	**mae ni**	Kamisama	to tomo ni	sunde imashita.
earth	*come*	*before*	*God*	*with*	*lived.*
Before (we) came to earth, (we) lived with God.					

Did you notice what base the verb was in before *mae*? How was the verb connected to *mae*?

Let's Talk About It

When putting *mae* after a verb it is **absolutely always** in BIII (positive, nonpast form). No exceptions! This keep things simple grammatically but sometimes gets tricky when translating into Japanese from English.

For example, in English we say "Before we **taught** we pray**ed,**" where both the time reference verb and the action are in past tense. In Japanese we would say the same sentence with only the final verb in past tense (*ressun o hajimeru mae ni inorimashita*). *Mae ni* itself indicates that the action of starting the lesson happened before the praying. Thus, it doesn't need to be in the past form. Here are a few more examples:

Examples:

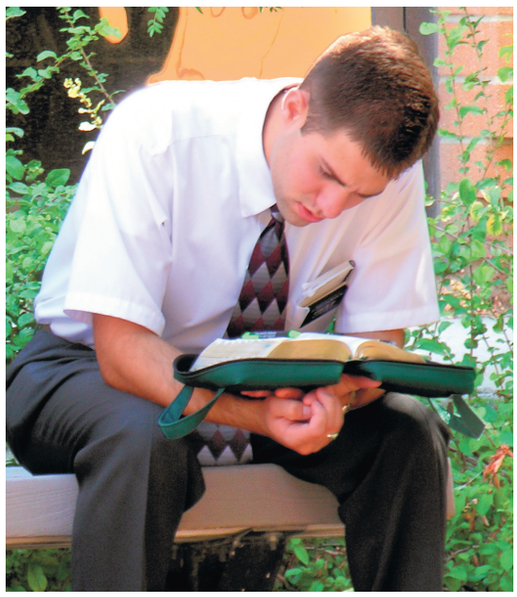
Inoru		**mae ni**	nani	ni tsuite	inoru ka	kangaemasu.
pray		*before*	*what*	*about*	*pray*	*think*
Before (we) pray, (we) think about what we are going to pray about.						
Neru		**mae ni**	nikki o	kakimashita.		
Sleep		*before*	*journal*	*wrote*		
(I) wrote in my journal before (I) slept.						
Basuke o	suru	**mae ni**	junbi undō o	shimashita.		
Basketball	*do*	*before*	*warm-up exercises*	*did*		
I warmed-up before playing (I played) basketball.						
Baputesuma o	ukeru	**mae ni**	subete no	imashime o	mamoranakerebanarimasen.	
baptism	*receive*	*before*	*all*	*commandments*	*must keep.*	
Before (you) are baptized, you must keep all the commandments.						

Time/Loc.

Note: In the examples above you may have noticed that there are no subjects included in the *mae* clauses. This is because the subject is usually implied and thus not stated.

Note: As with many other grammar patterns, even though an English sentence may switch the order of the subordinate and main clauses, in Japanese it always stays the same. For example, in English we may say "Before we eat, we pray" or "We pray before we eat." However, in Japanese it would always be *taberu mae ni inorimasu*. No exceptions!

Note: As you listen to native speakers use *mae*, they will tend to only use it when referring to phrases that the speaker is sure are going to happen. For example, a Japanese person would not use *mae* to say "Before it rains..." To express this, you would say *ame ga furanai uchi ni*...



Activities (see answers on pp. 279-280)

Learn on Your Own

A. Translation

Translate the following sentences. Check your answers.

1. The church is in front of the post office. Shall we meet there?
2. Would it be alright if we prayed before we talk?
3. Before English lessons start, the missionaries always share a short message.
4. I have only met with him one time before.
5. Before you read the Book of Mormon, will you pray so you can better understand its contents?
6. If you are worthy, the Holy Ghost will warn you before you make bad decisions.
7. Do you know if Inoue san knew about the church before meeting the missionaries?
8. Before being baptized, you must have faith and repent of your sins.
9. Before the gospel was restored, there was no way to access the blessings of the Atonement.
10. Onizuka san would like to meet in front of the train station.

B. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down why it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(Note: The following errors are based on actual missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Hi no sakae ni ikeru ***mae** ni fukuin o ukeireru hitsuyō ga arimasu.
2. Kono yo ni ***kita** mae ni Kamisama to sunde imashita.
3. Kakunin no gishiki o ukeru ***mai** ni baputesuma o ukemasu.
4. ***Seisankai mae** ni Takeuchi san to aimasu.

C. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Ōmiya eki no mae ni o-ai shimashō ka.
2. Kōkō no toki wa itsumo shiken o uketa mae ni inorimashita.
3. Shichiji sukoshi mae ni atte mo yoroshii deshō ka.
4. Ōkoku no hitotsu ni hairu mae ni Iesu kara sabaki o ukemasu.
5. Seisan o ukeru mae ni fusawashiku naranakereba ikemasen.
6. Koizumi san wa kono mae ni Iesu Kirisuto ni tsuite sukoshi kiita sō na n desu ga, nanika gozonji desu ka.

Learn with Your Companion

D. Investigator Progress

Choose an investigator you are teaching. Use *mae* to discuss in Japanese the things they must do before they can be baptized. Set goals and make plans to help your investigator do these things as soon as possible.

Particles - *kara* & *made*

Introduction

Particles *kara* and *made* help us to describe locations, make references, and indicate spans of time or space.

Notice (using *kara* and *made*)

39a Look at the following sentences. What do *kara* and *made* mean? What kinds of words do they mark?

Examples:

Tanaka san no	ressun wa	goji	**kara**	desu.
Mr. Tanaka's	*lesson*	*5 o'clock*	*?*	*is*

Mr. Tanaka's lesson is at (from) 5 o'clock.

Kyōkai	**made**	kuru	koto ga dekimasu ka.
church	*?*	*come*	*can*

Can you come as far as (up to) the church?

Kyōkai wa	jūji	**kara**	ichiji	**made**	desu.
Church	*10 o'clock*	*?*	*1 o'clock*	*?*	*is*

Church is from 10:00 to 1:00.

What did you find out? What were you able to figure out about what *kara* and *made* mean and how they are used?

Let's Talk About It

The particle *kara* marks **from** and *made* marks **until**, **to** or **as far as** in English. They are typically placed after a noun indicating time, place or reference.

Examples:

Kono	seiku	**kara**,	nani o	manabimashita ka.
this	*scripture*	*from*	*what*	*learned*

What did you learn from this scripture?

Watashi wa	Amerika	**kara**	kimashita.
I	*America*	*from*	*came*

I am from America.

Mainichi	ku ji	**made**	dendō shite imasu.
every day	*9 o'clock*	*until*	*proselyte*

We proselyte until 9 o'clock every day.

Ima	**made**	yonda	naka de,	wakaranai	kotoba ga	arimasu ka.
now	*up to/until*	*read*	*within*	*do not understand*	*words*	*are there*

With what (within) you have read up to now, are there any words that you do not understand?

Moronai	jusshō	san	setsu	**kara**	go	setsu	**made**	yonde itadakemasu ka.
Moroni	*10 chapter*	*3*	*verse*	*from*	*5*	*verse*	*until*	*will you read*

Lit. Will you read Moroni chapter 10 starting from verse 3 and (reading) until verse 5.

Watashitachi to	issho ni	konban	**kara**	ashita no	yūhan	**made**	danjiki shite itadakemasu ka.
us	*with*	*together*	*tonight*	*from*	*tomorrow*	*evening meal*	*until*	*will you fast*

Will you fast with us from (starting from) tonight until tomorrow's evening meal?

39b **Note:** *Made (ni)* can also be attached to nouns and some positive present verbs to mean **by the time** or **by**.

Examples:

Takahashi san wa	nanji	**made (ni)**	kaette kuru	to omoimasu ka.	7 ji	**made (ni)**	kaette...
Mr. Takahashi	*what time*	*by*	*return home*	*do you think*	*7 o'clock*	*by*	*return...*

By what time do you think Mr. Takahashi will return home? ...return by 7 o'clock.

Ichinichi ga	owaru	**made (ni)**	sanjū ko no	atarashii	tango o	oboetai desu.
one day	*finish*	*by the time*	*thirty*	*new*	*words*	*I want to remember*

I want to remember (memorize) 30 new words by the end of (this) day. (Lit. ...by the time this one day finishes)

Note: The particle *made* and its English equivalent **until** are sometimes interpreted differently. For example, if you were trying to arrange another appointment with an investigator who is off from school (*gakkō yasumu*) they might say: *Kayōbi made gakkō o yasumimasu*. As an English speaker we may naturally think this means "He (or she) will be on break until Tuesday where upon they will go back to school on Tuesday." However this is not so. To the Japanese mind *made* includes the noun in

Time/Loc.

front of it. Thus the investigator actually has Tuesday off as well. Thus *Kayōbi made gakkō o yasumimasu* could be translated into "I have school off until Wednesday." In other words: English **until** falls here ↓ "Tuesday" ↓ Japanese *made* falls here. At other times this is not the case, so just be aware of this while talking with native speakers and see if you can tell the difference.

Activities (see answers on p. 280)

Learn on Your Own

A. Place the Particle

Below are sentences that require particles *kara* and/or *made*; however, these particles are missing. On a separate sheet of paper, re-write each sentence, replacing the superscript with *kara* or *made* which makes the sentences correct. Check your answers.

Example: Ashita[1] no[2] yūshoku[3] danjiki[4] shimasu[5]. Answer: 3 - made.

1. Kyō[1] Watashi[2] ga[3] anata[4] no[5] dōryō[6] desu[7].
   I'm your companion (starting) from today.
2. Ima[1] o-sewa[2] ni[3] narimashita[4].
   Thank you for your hospitality all this time.
3. Baputesuma[1] to[2] kakunin[3] no[4] gishiki[5] o[6] ukeru[7], mainichi[8] kite[9] mo[10] yoroshii[11] desu[12] ka[13].
   Until you receive the ordinances of baptism and confirmation, may we come every day?
4. Roppyaku[1] nijūnen[2] roppyaku[3] sanjūni[4] nen[5], Gaburieru[6] o[7] tōshite[8] Kami[9] to[10] no[11] kawari[12] o[13] uketa[14] to[15] shuchō[16] shita[17]. (*Watashi ni Fukuin o Nobetsutaenasai*, 48).
   Claimed to receive communication from God through Gabriel from 620 to 632. (Preach My Gospel, 46)
5. Raishū[1] ni[2] koko[3] o[4] yonde[5] oite[6] itadakemasu[7] ka[8].
   Will you go ahead and read this by next week?
6. Yoi[1] kotoba[2] manabeba[3], yoi[4] omoi[5] o[6] motsu[7] koto[8] ga[9] dekimasu[10].
   If (you) learn from good words, (you) can hold good thoughts.
7. Kirisuto[1] no[2] shōgai[3] wa[4], kōtan[5] no[6] haruka[7] mukashi[8] yogen[9] sarete[9] imashita[10].
   The life of Christ was predicted long before His birth (Gospel Principles, 51).
8. Kono[1] imashime[2] o[3] mamotte[4] iru[5] kagiri[6], futari[7] wa[8] itsu[9] mo[10] sono[11] ni[12] iru[13] koto[14] ga[15] dekita[16] no[17] desu[18].
   As long as (they) kept this commandment, (those) two would have stayed in the garden forever.

B. Reorder the Words

The words in the Japanese sentences below are not in their correct order. On a separate sheet of paper, re-write the Japanese sentences with correct word order. Check your answers.

1. Ten no Otōsama wa nogareru hōhō kara Satan no sokubaku o shimeshite kudasaimashita.
   Heavenly Father has told us how to escape the captivity of Satan.
2. Nichiyōbi no yūshoku o totta to sureba, doyōbi no yūshoku made inshoku o tatsu no desu.
   If we were to eat our evening meal on Saturday, then we would not eat or drink until the evening meal on Sunday.
3. Hito wa rei toshite On-chichi kara umare, Ten no Ryōshin no eien no sumai de sodaterareta made seijuku suru.
   Man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father.
4. Yogensha kara ato no Kirisuto mo mina, Kirisuto ga kono yo ni korareta koto o akashi shite kimashita.
   All of the prophets since Christ have testified that He did come.
5. Seisho wa hito kara Kami e no keiji o fukumu shinsei na bunsho o atsumeta mono desu.
   The Bible is a collection of sacred writings containing God's revelations to man.
6. Nijū nenkan made kono yo o saru no, Pōru wa kō shita kodomotachi ya hoka no hitobito ni hōshi o shimashita.
   Until his death 20 years later, [Paul] served these children and others.
7. Shu wa Go-jibun no inochi o Watashitachi shite made ni ataeru koto kudasaimashita.
   He even gave His life for us.
8. Soshite, yadoya no shujin ni kane o tewatashi, otoko ga sewa made no kaifuku suru o tanomimashita.
   He paid the innkeeper to take care of the man until he recovered.
9. Iesu Kirisuto no jidai kara Adamu to Eba no jidai made, Shu no tami wa giesi no rippō o mamotte kimashita.
   From the time of Adam and Eve to the time of Jesus Christ, the Lord's people practiced the law of sacrifice.

10. Fukkatsu suru no ato ni Fukusennen made, jigoku de jibun no okashita tsumi no yue ni kurushimimasu.
They will suffer for their own sins in hell until after the Millennium.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Watashi wa ***ippai** made tabemasu.
I will eat until (I) am full.
2. Watashi wa ***hataraku** made ***shinimasu**.
I will work until (I) die.
3. Imashime to wa Kamisama kara ***rippō** desu.
Commandments are laws from God.
4. Ten made ***michi** wa hosoukte semai desu.
The path to Heaven is strait and narrow.
5. Kyōkai ***made ni** koraremasu ka.
Can (you) come up to the Church?
6. Raishū ***made** Morumon sho o yonde itadaite mo yoroshii desu ka.
May we have you read the Book of Mormon by next week?

D. Error Correction

Each sentence is either correct or has one error. Either write down on a separate sheet of paper or say to your companion the correct answer. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Sukuinushi made tashika ni ai sarete iru to iu kakushin ga arimasu.
2. Mōse no jikkai no naka de hito kara nusunde wa naranai to iu mono ga arimasu.
3. Ten no On-chichi wa saigo made ni taeshinobu mono ni, eikō ga ataerareru to iwarete imasu.
4. Baputesuma o roku gatsu sanjū nichi ni yotei suru nara, itsu made ressun o owarasu hitsuyō ga arimasu ka.
5. Tomodachi kara Morumon sho o moraimashita ga, mada yonde imasen.
6. Amerika kara hanare, konna ni tōi *kita made kuni* no wa hajimete desu.
7. *Yon setsu go setsu* made yonde itadakemasu ka.
8. Kore made taihen na koto ga atta kamoshiremasen ga, kore kara *no* wa, imashime o mamori Kami o ai suru kagiri, itsumo Shu no Mitama ni mamorare-masu.

Learn with Your District

E. Have each companionship describe to the district what they have scheduled for the day using *kara* and made to tell how long each planned item will take. Have one companion talk about the primary plan and the other companion talk about the back-up plan. If the missionaries describing their day are not clear, ask them questions to help clarify their story.

Review: Time, Date and Location

Introduction

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

Asking about and questions of time, date and location

- After - *kara* & *ato*
- Before - *mae*
- Particles - *de*, *ni*, & *e*
- Existence Verbs - *aru* & *iru*

Activities (see answers on pp. 280-282)

Review on Your Own

A. Error Correction

This activity will help you see where you need to improve. Determine whether the sentence has an error Write down the corrected sentence or say it to your companion. Check your answers. If you get an answer wrong, the answers section will refer you to the principle you should study.

1. Iesu Kirisuto wa fukkatsu sareta ato mazu Maria ni misugata o arawasaremashita.
2. Shinkō ga tamesarete kara de nakereba akashi wa erarenai kara de aru.
3. Eikaiwa ato ni kantan na reiteki na messēji o wakachiaimasu.
4. Subete no hito e, sentaku no jiyū to iu tamamono ga ataerarete imasu.
5. Kami wa, watashitachi ga manabi, seichō dekiru yōni chijō ni no kono kikai o ataete oraremasu.
6. Kazoku no naka de fuicchi ga aru toki ni, Kami ni kaiketsuhō o inorimotomemasu.
7. Kamisama, doko e ittara sonaerarete iru kyūdōsha ni aeru ka oshiete kudasai.
8. Jūjun ni naru koto de kiyoku kigare no nai jōtai de naranakereba narimasen.
9. Senkyōshi no mokuteki de hitobito o Kirisuto no moto e michibiku tame ni baputesuma ga kyōchō sarete imasu.
10. Kono basute ni orimashō.
11. Sasaki Shimai to Mizoguchi Kyōdai no eien no kekkon (musubikatame) wa shinden to iu seinaru shinden ni arimasu.
12. Dochira no hō de sunde irasshaimasu ka.
13. Nikki de sono unagashi o kaitara, motto michibiki o ukeru to omoimasu.
14. Sukuinushi ga misugata o awasareru mae, ōarashi ya jishin, kaji ga okori, mikkakan, fukai kurayami ni kumaremashita.
15. Shu, kono kyōkai o dono yōna na de yobu beki ka, watashitachi ni o-oshie itadakitai to zonjimasu. Kono ken ni tsuite tami no naka ni ronsō gozaimasu kara
16. Dendō no waza ijō ni ōkina kandō o atae, ōkina manzoku o motarasu waza wa hoka ni dewa arimasen.
17. Shikashi, kono yōna hitobito niwa kanzen na shinri, tsumari baputesuma o hodokoshi, sono hoka no sukui no gishiki o toriokonau shinken no kennō ga dewa arimasen deshita.
18. Anki shita kotoba o, hayakuchi de iu koto no aranai yōni shimasu.
19. Hikki dekiru yōni, tsukue ka tēburu o tsukatte benkyō shite kudasai (nekorondari, beddo no ue ni suwattari suru no wa yoku arimasen).
20. Jikai no hōmon yotei o kimete mo yoroshii arimasu desu ka.
21. Tokutakai hito wa reiteki ni kiyoku junsui ga arimasu.
22. Subete no dendō kuiki niwa ‘Kuiki Dendō Kiroku’ desu.
23. Nintai wa kibō to shinkō ni kan’ren ga arimasu.
24. Subete no hito to dōyō ni, watashitachi nimo jakuten ga arimasu.
25. Moshi watashi ga tsumi o okashite ita to shitara—mochiron tsumi ga aranakatta wake dewa arimasen ga—watashi wa jibun no tsumi ga yurusare, makoto ni tsumi kara kiyomerareta to kanjimashita.

B. Error Correction

This activity will help you see where you need to improve. Each sentence has an error. Write down the corrected sentence or say it to your companion. Check your answers. If you get an answer wrong, the answers section will refer you to the principle you should study.

1. Etō san ni hōmon shita ato de, kinjo de kobetsu hōmon o shimashō.
2. Baputesuma o ukeru ato, fusawashikereba shinden ni hairemasu.
3. Kekkon mae ni seiteki na kankei o motte wa ikemasen.
4. Shinda ato ni dō naru to omoimasu ka.
5. Kakunin no gishiki o uketa ato, kyōkaiin wa te o agete kangei no i o shimeshimasu.
6. Shinden ni oite, Kami no mai de kekkon no seiyaku o kawashimasu.
7. Watashitachi ga saisho ni Sukui no Keikaku ni tsuite kiita nowa, umareta mae, seibun dewa “Daichi no kurai” to yobareru jōtai no toki deshita.
8. Senzo no tame no gishiki o okonau mae ni, keizu o shirabemasu.
9. Iesu Kirisuto wa fukkatsu shi, Erusaremu no deshitachi ni oshierareta kara, Amerika no tami ni mo awaremashita.
10. Baputesuma o uketta ato wa, maishū seisan o ukeru koto ni yotte, baputesuma no seiyaku o arata ni shimasu.
11. Baputesumakai ni ato, donna koto o kanjita ka wakachiau jikan o torasete itadaite mo ii desu ka.
12. Kyōkaiin ni naru karamo sara ni manabitsuzukeru hitsuyō ga arimasu.
13. Kyō wa Eikaiwa ato ni kantan na kyōkai no messēji o wakachiau node, yoroshikattara sukoshi nokote itte kudasai.
14. Suzuki san wa watashitachi mae ni ita senkyōshi ga mitsuketa kyūdōsha desu.

C. Complete the Sentence

Matsushita san is being invited to church for the first time. Complete the sentences below by filling in the correct particle (*de*, *ni*, *e*), words (*ato*, *kara*, *mae*), conjugation or combination with those words (B*te*, B*ta*, BIII, *no*), existence verbs (*aru*/*iru*) and particles used with them. You may use the English translations below to assist you. For numbers that have a verb in parentheses, conjugate the verb correctly. Numbered blanks that do not have a space before a particle are compound particles.

For example: Iesu Kirisuto (1) no shinkō → Iesu Kirisuto eno shinkō

Yamanaka Chōrō: Matsushita san, konshū no Nichiyōbi (1) kyōkai (2) kite itadakemasu ka.
Matsushita san, will you come to church this week Sunday?

Matsushita san: Nn, Sō desu ne, tabun ikeru to omoimasu ga … nanji kara hajimarimasu ka.
Hmm, well, I think I'll be able to go … what time does it start?

Yamanaka Chōrō: Kyōkai wa asa no jū ji kara desu ne. Basho wa mitsuno Eki (3) sugu mae desu ga .. daijōbu desu ka.
Church is from 10 in the morning. The location is right in front of the Misawa train station … would that be okay?

Matsushita san: Aa, wakarimasu. Daijōbu desu yo. Demo, jissai ni kyōkai (4) wa nani o suru n' desu ka.
Oh, yeah, I know [where that is]. That's fine. But, what do you actually do at church?

Yamanaka Chōrō: Kyōkai (5) wa, maishū takusan no hito ga atsumatte, o-tagai ni fukuin ni tsuite manandari shimasu. Ressun o (6) (*hajimeru*) (7) to (8) (*owaru*) (9) ni, inottari, sanbika to iu uta o utattari shimasu ne.
At church every week a lot of people gather together, and do things like learn about the Gospel together. Before starting and after finishing a lesson, we do things like pray, and sing songs called hymns.

Matsushita san: Hē, sō nan desu ka. Jā, kyōkai dewa kyōshi san toka (10) ite sono ressun to ka o suru n' desu ka.
Really, is that so? So, are there teachers at church who do the lessons?

Yamanaka Chōrō: Nn, sō dewa nakute, kyōkai dewa, iro na hito ga boranchia toshite fukuin o oshiete kureru n' desu. Tatoeba, kyōkai no sekininsha toshite "bishoppu" to iu hito ga (11). Konshū, kyōkai (12) (13) de, sukoshi kare to hanashite mimasu ka.
Well, not really, at church we have various people who teach the Gospel as volunteers. For example, a person called the "bishop" is the person in charge. This week, after church, would you want to try talking with him a little?

Matsushita san: Sō desu ne, iro iro shitsumon shite mitai node … kyōkai niwa dono kurai (14) ni tsukeba ii desu ka.
Yes, since I have some questions I'd like to try asking … About how much before church should I arrive?

Yamanaka Chōrō: Sō desu ne, jūgo fun kurai mae (15) kite kuradasareba daijōbu desu yo. Jā, kyōkai (16) (17) (18) o-machi shimasu ne. Arigatō gozaimasu.
Well, it would be fine if you could come about fifteen minutes before. So, we'll be waiting for you in front of the church. Thank you.

Matsushita san: Ie, kochira koso, arigatō gozaimasu.
No, I should be thanking you.

D. *Preach My Gospel* Activity (~25 min.)

Think of someone you are working with who is struggling to overcome an addiction. In *A Plan for Overcoming Addictive Behavior* (*Preach My Gospel*, 189) do the first bullet point – "Have them outline the times, places, and people that contribute to the behavior. Then discuss the list with a spouse, bishop, ward missionary, or other trusted friend. Talk about what they need to do to change or avoid the items on the list."

E. Audio Activity

Listen to NSP 41. Answer the following questions, then check your answers.

1. What are the first two options offered in the question regarding when to next meet? (In Japanese)
2. What does that mean in English?
3. What are the options offered in the next question? (In Japanese)
4. What do those mean in English?

Notice the difference between comprehension and being able to actually repeat or say these questions. After answering the questions above, are you able to recall the exact way the missionary asked the questions?

5. Starting after, "... Sore ni tsuite motto wakachiaitai node ..." write out the first question in Rōmaji word for word, exactly as she asks it.
6. Now cross out all filler words (the Japanese equivalent of "umm").
7. How could you make the question even more polite? Rewrite the sentence with the changes from 6 & 7.

F. Scripture Activity

Read 2 ニーファイ25: 23. Answer the questions below, then check your answers.

1. How many times are 後 (あと or のち) and the particle から each used in this verse?
2. How many in total are relevant to the uses in this function?

G. Writing Activity (~30 min.)

1. Write your testimony in a copy of the モルモン書. Write when and where you were when you wrote it. Learn how to write the date in Japanese if you do not already. Consult your other grammar books and/or a native speaker.
2. Learn to write the places in the scripture stories and significant Church History in Japanese, so that you can know exactly which syllables are used. Write each in both *Rōmaji* and *katakana*. Check your answers, then practice pronouncing them correctly in Japanese.

1. Gethsemane	5. The Mount of Olives	9. Palmyra	13. Independence	17. The Promised Land
2. Nazareth	6. The Tomb	10. New York State	14. Kirtland	18. Bountiful
3. The Garden of Eden	7. Jerusalem	11. The Red Sea	15. Illinois State	19. Missouri State
4. Egypt	8. Israel	12. Salt Lake City	16. Nauvoo	20. The American continent

Review with Your Companion

H. Building a Relationship of Trust with Members

Do the *Activity: Companion Study* in the orange box on the bottom of page 162 of *Preach My Gospel*. As you and your companion review the past and make goals for the future, use the grammar related to time, date and location to be talk about specific dates, times, and places of the things you have done and plan to do (making your goals specific).

I. Valuing Referrals

Of referrals in which people have agreed to have church representatives deliver an item and teach more about the Gospel message, *Preach My Gospel* says,

"These teaching opportunities should be viewed by missionaries as a sacred responsibility" (*Preach My Gospel, 163)*.
Turn to page 163 of *Preach My Gospel*. Do the Activity: Companion Study, on reviewing and contacting referrals. Use the

grammar from this function in recalling specific dates referrals were received, specific dates referrals were contacted, and specific days and times to visit those who have not yet been contacted, as well as those who should be visited again.

Review with a Native Speaker

"So many of us look upon missionary work as simply tracting. Everyone who is familiar with this work knows there is a better way. That way is through the members of the Church."

(President Gordon B. Hinckley, *Preach My Gospel*, 160)

J. Serving Members

In the *Preach My Gospel* Companion Study in activity H you and your companion made plans to help members. Implement those plans by making appointments with the members you discussed. Make sure you find out the days, times, and places that work best for them to meet with you. Communicate with your companion in scheduling these appointments.

K. Member Missionary Work (~5 min. each)

Find at least three members who can help your companionship by coming to a lesson, doing missionary work with you, introduce you to friends and neighbors, fellowshipping a member, or any other ways you decide. When you talk with them to set up a time, give them the details of the exact days, dates, times, and length of time. Depending on your language ability, you may considering planning out exactly what you are going to say, and practicing it with your companion before calling or talking with each person.

Example:

.... Raishū no doyōbi, Jūgatsu no jūgo nichi no yoru, ressun ni shusseki shite itadakemasu ka. Sore wa shichi ji kara shichi ji han made desu keredomo ....

Review with Your District

L. Map Activity (~5 min. each)

Preparation: Divide the district into teams. Make enough copies of map A for each team to have two.

Read aloud the set of directions. Read them clearly and slowly, only once. Have each team draw a line on their copy of the Map A according to the directions given, and answer the accompanying question. If no one did it correctly, read it aloud again. Do not let anyone see the directions. Repeat with the other sets of directions. Check answers.

1. a. Mazu eki kara dete, ōki na dōri made ikimasu.
   b. Ōki na dōri o migi no hō ni susumimasu.
   c. Michizoi ni aruite, Shoppingu Centā, koen o koemasu.
   d. Sono saki ni aru kōsaten no migite ni tatemono ga arimasu.

   Nan no tatemono deshō ka.

2. Have one missionary from each team look at the map in the answers section, and describe the path for route 2, while their teams try to draw the routes on their blank copy of the map.

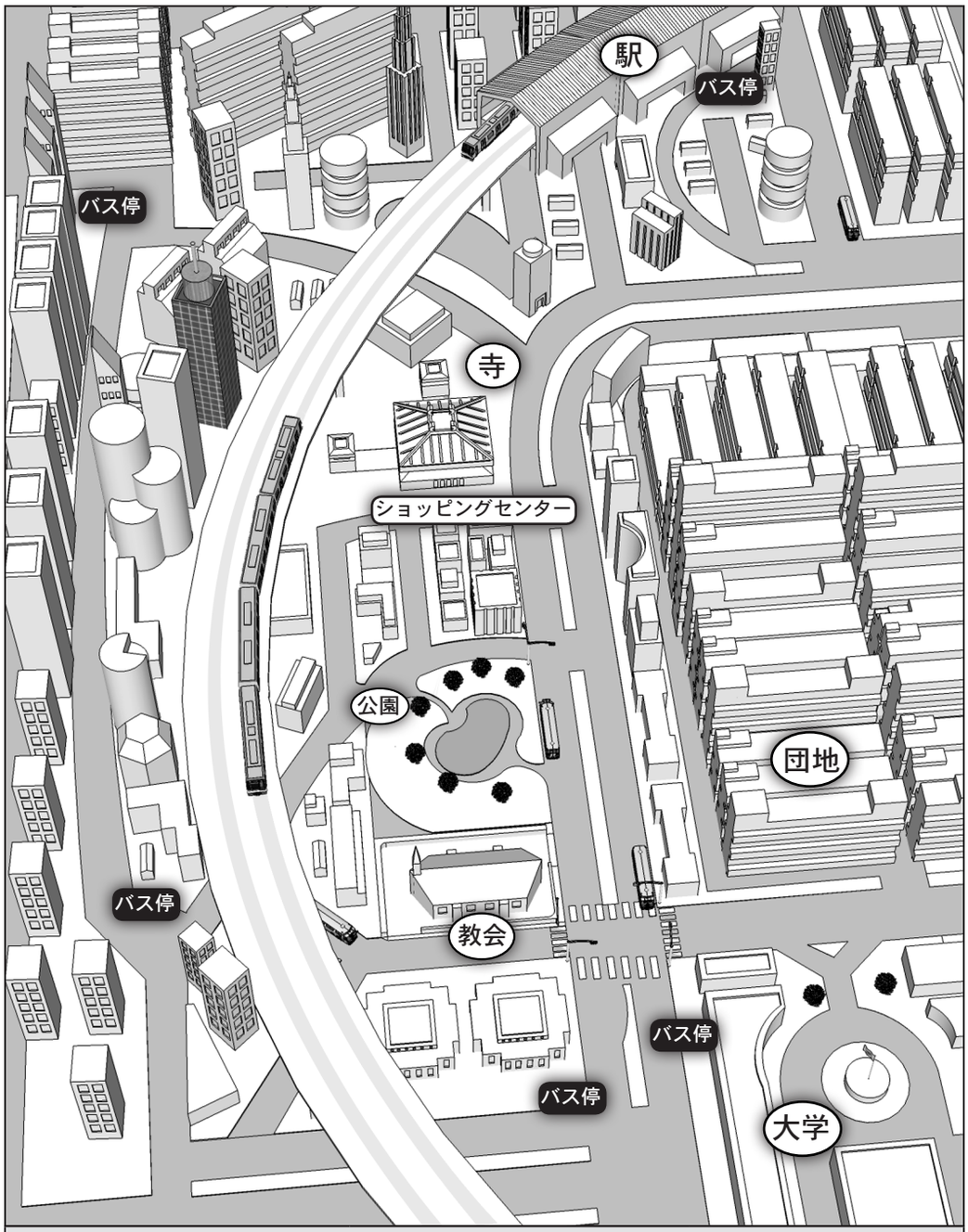
3. For a challenge, have one missionary from each team read the kanji below to give the directions for route 3, and have their teammates draw it. Afterwards, ask the missionaries what words they did not understand. If they cannot read it, have one native speaker or missionary who is advanced in the language read the directions aloud to all the teams at once. Read the directions again if they cannot remember. Have them look up the words they do not know, and share the meanings with the entire district.

   団地からバス停に求道者を迎えに行って教会までいく:

a. 団地を出て右に曲がります。
b. まっすぐ行って、横断歩道を渡ります。
c. 横断歩道を渡ったら右に曲がります。
d. まっすぐ大きな通りを進みます。
e. 公園と、ショッピングセンターを過ぎて、お寺の曲がり角を左に曲がります。
f. 道沿いにまっすぐ行くとバス停があります。
g. 求道者に会ったあとで、左に曲がります。

h. T字路にもうひとつのバス停があるのでそこを左に曲がります。
i. 曲がってすぐ右手に道があるのでそこを曲がります。
j. まっすぐ道沿いに行くと左手に教会があります。

Map A



Key		
Kyōkai – **教会**	Kōen – **公園**	Eki – **駅**
Tera – **寺**	Daigaku – **大学**	Danchi – **団地**
Shoppingu Sentā – **ショッピングセンター**		Basutei – **バス停**

Asking and answering questions about Cause and Effect

Purpose

This function will help you talk about why things happen, what we need to do for certain things to happen, or when we had choice in something and when we do not. Japanese has another special use of the causative to express permission or "letting someone do something." The grammar principles in this section are targeted at helping you perform this function. Below are examples of the types of things you will be able to express with the grammar in this function.

- **Because** God loves us, He sent His Son to atone for our sins. (Because - *kara* and *node*)
- We would love to meet with you on Saturday, **if** that works with your schedule. (If - *ba*, *nara*)
- Christ suffered **for** our sins. (In order to - *tame*)
- Jesus Christ healed the sick and **caused** the dead to live again. (Causatives)
- **It turns out** that Elder Yamashita will be transferred to another area. (Become/Decide - *ni naru/ni suru*)
- I've thought about it a lot, and I've **decided** to be baptized. (Become/Decide - *ni naru/ni suru*)
- Thank you for **letting** us come visit with you. (Causatives)

Application

Below is a list of doctrinal points that these grammar principles will help you teach, as well as some common missionary tasks that they will help you perform. This list is not comprehensive; it is meant to help you think about how you can use the grammar in real situations. In parentheses next to each point are some sample questions that you can ask yourself to help you think about how to apply the grammar.

<u>Doctrines from the Lessons</u>

- The Great Apostasy (Why was there a Great Apostasy?)
- The Restoration of the Gospel of Jesus Christ (What would have happened without the Restoration? List the doctrines that were restored by Joseph Smith.)
- The Book of Mormon (What are the most important principles taught in the Book of Mormon?)
- Agency and the Fall (What would have happened if Eve hadn't partaken of the fruit? Why was the Atonement necessary?)
- Atonement (Why did Christ suffer for us? What is possible because of the Atonement?)
- Resurrection, Judgment, Immortality (What will happen when we are judged?)
- Through Christ We Can Be Cleansed from (Because of Jesus Christ ...)
- Faith (What can we do to increase our faith in Jesus Christ?)
- Repentance (What happens when we repent?)

<u>Tasks from Missionary Vocabulary and Phrase Book</u>

- Extend Commitment invitations (What blessings will they receive after they have kept their commitment?)
- Use the Scriptures (How would the scripture apply to the life of the investigator?

Causatives

Introduction

Japanese causatives roughly translate as **make**, **let**, or **cause to do** in English. In this lesson, you will learn how to understand and form Japanese causatives, as well as several practical applications of this grammar principle.

Notice (forming causatives)

40a

Let's start with forming causatives. Look at the following examples below. How do you form a causative with *ichidan*, *godan*, and exception verbs?

Examples:

Watashi wa	dōryō ni	Josefu Sumisu	ni tsuite	**oshiesasemashita**.
I	*companion*	*Joseph Smith*	*about*	*let him teach*

I let my companion teach about Joseph Smith.

Yogensha no	sekinin no	hitotsu wa,	hitobito ni	Kami no	mi-kokoro o	**shiraseru** koto	desu.
prophets	*responsibility*	*one*	*people*	*God's*	*will*	*make known*	*is*

One responsibility of prophets is to make known the will of God.

Kakunin wa	baputesuma o	hokan shi,	**kansei saseru**	mono	desu.
confirmation	*baptism*	*complements*	*makes complete*	*thing*	*is*

"Confirmation complements and completes [makes complete] baptism" ("Preach My Gospel, 9).

Were you able to see any differences in forming causatives between *ichidan, godan*, and exception verbs?

Let's Talk About It

To form causatives with *ichidan* verbs, attach *saseru* to the stem of the verb (e.g., *oshieru* → *oshie* → *oshiesaseru*). For *godan* verbs, attach *seru* to the verb in BI (e.g., *shiru* → *shira* → *shiraseru*). For exception verbs, *suru* changes to *saseru* and *kuru* changes to *kosaseru*. The person causing the action is marked by particle *wa* or *ga*, and the person being made or allowed to do something is marked by either particle *o* or *ni*. Now that we know how to form causatives, let's talk about how to use them.

As mentioned above, causatives roughly translate as **make**, **let**, or **cause to do**. For example, in the first sentence above, *Watashi wa dōryō ni Josefu Sumisu ni tsuite oshiesasemashita*, I, the speaker, am **letting** my companion teach. In the second sentence, *Yogensha no sekinin no hitotsu wa, hitobito ni Kami no mi-kokoro o shiraseru koto desu*, the prophets are **making** known God's will.

Cause and Effect

How do you tell the difference between whether a verb is **making** or **letting**? One answer is simply context. If the person is being **let** or **made** to do something they wanted to do in the first place, then *saseru* implies **letting** them do that action. On the other hand, if they did not want to do the action, then *saseru* implies **making** or **forcing** them to do that action. As you listen to native speakers, practice distinguishing between the two meanings. Here are some more examples of causatives:

Examples:

Senkyōshi wa	hitobito o	mizu	ni yoru	baputesuma	no tame ni	**sonaesasemasu**.
missionaries	*people*	*water*	*through*	*baptism*	*for*	*(cause to) prepare*

Missionaries (help) (cause) people to prepare for baptism by immersion.

Jibun no	kodomo ni	dono yōna	koto o	**manabase**tai desu ka.
one's own	*children*	*what kind of*	*things*	*want them to learn / (want to let them learn)*

What kinds of things do you want (to cause) your own children to learn?

Jibun no	seikatsu o,	dono yōni	**kōjō saseru**	koto ga dekiru ka	kokoro no naka de...
one's own	*life*	*how*	*let you improve*	*can*	*heart within*

"[Ponder] how [the message in the book] can [let you] improve your life" ("Preach My Gospel," 9).

Note: Take another look at the second example sentence above, *Jibun no kodomo ni dono yōna koto o manabasetai desu ka*. One literal translation of this sentence may be, "What kinds of things do you want to **make** your children learn?" This may sound a little strange. Besides indicating **making** or **letting**, causatives can be used to **indicate an action which you might be able to have a great influence or impact on**. For example, the parent you ask the above question to has the capacity to make a real difference in what their children learn in the home. Then the causative form can be used in this situation, and it actually sounds just fine. The same may be said for the last example above as well.

Note: As you listen to native speakers, you may notice them using particle *o* or *ni* almost interchangeably to indicate the person they are causing to do something. Using particle *o* indicates more of a make or force feeling than particle *ni*. However, when the sentence already has an object in it (see second example sentence above), particle *ni* must be used to indicate the person being caused to do something. Below are a few examples which compare using particles *o* and *ni*.

Examples:

Sensei wa	watashi **ni**	benkyō sasemashita.
teacher	*me*	*let me study*
The teacher let me study.		

Sensei wa	watashi **o**	benkyō sasemashita.
teacher	*me*	*made me study*
The teacher made me study.		

Senpai dōryō wa	watashi **ni**	Nihongo de	hanasasemashita.
senior companion	*me*	*Japanese*	*let me speak*
My senior companion let me speak in Japanese.			

Senpai dōryō wa	watashi **o**	Nihongo de	hanasasemashita.
senior companion	*me*	*Japanese*	*made me speak*
My senior companion made me speak in Japanese.			

Note: As you listen to native speakers use causatives, you may begin to notice some words within a sentence that help you to determine whether they are indicating **let** or **make**. Two such examples are *suki na dake* ("as much as you like" indicating **let**) and *muriyari* ("forcibly" indicating **make**). As you continue to listen to native speakers, see if you can identify any other words in the sentence itself that will aid in you determining whether the sentence indicates **let** or **make**.

Examples:

Fukawa san ni	**suki na dake**	panfuretto o	**torasemashita**.	
Ms. Fukawa	*as much as like*	*pamphlet*	*let her take*	
We let Ms. Fukawa take as many pamphlets as she liked.				

Watashitachi wa	Hashimoto san ni	**muriyari**	akashi o	**esaseru**	koto wa dekimasen.
we	*Mr. Hashimoto*	*forcibly*	*testimony*	*make him receive*	*cannot*
We cannot force Mr. Hashimoto to receive a testimony.					

Note: Often native speakers will combine the causative form with B*te kudasai* which means **please let me/us (verb)**.

Examples:

Sore	ni tsuite	sukoshi	**kangaesasete kudasai**.	
that	*about*	*a little*	*please let me think*	
Please let me think about that for a little bit.				

Inagi san no	kazoku	ni tsuite	**kikasete kudasai**.
Mr. Inagi	*family*	*about*	*please let us hear*
Please let us hear about Mr. Inagi's family. (Could be translated as: "Let's hear about the Inagi family.")			

Raishū no	katei no	yūbe ni	watashitachi to		Sugimoto san o	**sanka sasete kudasai**.
next week	*home*	*evening*	*us*	*and*	*Ms. Sugimoto*	*please let us participate*
Please let us and Ms. Sugimoto participate in next week's family home evening.						

Note: Another way native speakers use the causative form is to combine it with B*te itadaku*, which means **may I/we have (you) let me/us (verb)?** (This could also be translated as "will you let us (verb).") It is more polite than the B*te mo yoroshii deshō ka* form which you may have learned before (see the "Permission – Bte mo yoroshii" lesson for more details). These two forms may also be combined as seen in the last example below.

Examples:

Sukoshi	**o-hanashi sasete itadakemasu ka**.
a little	*may we talk*
May we talk for a little bit?	

Morumon Sho o	yonda	kansō o	**kikasete itadakemasu ka**.	
Mormon Book	*read*	*impressions*	*may we hear / ask*	
May we ask about (what was) your impression as you read the Book of Mormon?				

Jikai no	hōmon	made ni,	nankai ka	**denwa sasete itadaite mo yoroshii desu ka**.
next time	*visit*	*until / up to*	*several times*	*may we call*
May we call several times before our next visit (to follow-up)?				

Note: As you listen to native speakers using causatives, you may hear them saying *sasu* instead of *saseru*. The *sasu* form is generally less formal and may indicate a more literal causation (e.g., *akachan o tabesasu* = feed a baby).

Activities (see answers on p. 282)

Learn on Your Own

A. Form the Causative

Conjugate the following verbs into their respective BIII causative forms.

Example: okoru → okoraseru

1.	iu	6.	motsu	11.	sonaeru	16.	yobu
2.	susumu	7.	shinu	12.	iku	17.	nugu
3.	hodokosu	8.	suru	13.	au	18.	tatsu
4.	kawaru	9.	hakobu	14.	fukumu	19.	kariru
5.	hataraku	10.	kasegu	15.	nagasu	20.	kuru

B. Dissect the Dialogue

Below is an authentic dialogue between a native Japanese missionary and ward mission leader at Missionary Correlation Meeting. Find all causatives in the dialogue and write them on a separate sheet of paper. Translate the causative verb. Translate the sentence containing the causative verb. Check your answers.

Ward Mission Leader: Dewa, kore kara, Dendō-chōsei-shūkai o hajimetai to omoimasu. Shikai wa Watashi, Nagano ga sasete itadakimasu. Dewa, sanbika wa, niban de kaikai no o-inori o Harada shimai, o-negai dekimasu ka.

~ Sanbika - Inori ~

Ward Mission Leader: Dewa, dendō no hōkoku to jōkyō o senkyōshi san, o-negai shimasu.

Missionary: Hai. Mazu, Sato san desu ga, kinō, Suzuki kyōdai ni dōseki shite morai ressun o shi, "baputesuma o o-uke ni nararemasu ka," to iu toi ni, "zehi ukesasete kudasai," to o-kotae ni narimashita. Shikashi, Sato san wa amari kyōkaiin no seikatsu o shiranai node, dō yatte jissai ni kyōkai no oshie o fudan no seikatsu ni toriireru ka ga mada sukoshi muzukashii yō desu.

Ward Mission Leader: Dareka no katei no yūbe ni sanka sasete morattara dō deshō ka.

Missionary: Zehi o-negai shitai desu!

Ward Mission Leader: Dewa, kyō, shinkenkai de kiite mimashō. Konshū wa hoka ni dare ni hatarakikakerareta n desu ka.

Missionary: Hai, Bisshoppu ni tanomareta seishōnen to o-yasumi sarete iru kaiin o hōmon sasete itadakimashita.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Kyōkai o mite, Watashi o chiisai koro ni tsuite ***omoidasasemashita**.
   I saw the church, and it reminded me of when I was little.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Suzuki san wa jibun no musuko o hon o yomasemashita.
   Mrs. Suzuki made her son read a book.
2. Kyōkai o misemasu ka.
   Will you let us show you the church?
3. Iesu Kirisuto ni tsuite sukoshi wakachiawasete itadakemasu.
   Please let (us) share about Jesus Christ (with you).
4. Morumon sho o yonde, kangaesaseraremashita.
   I read the Book of Mormon and it made me think.

Learn with Your Companion

With your companion, think of all the requests you need to make to members and investigators this week. Using *~sasete kudasai* and B*te sasete itadakemasu ka*, create five sentences with the requests you need to make. Practice these sentences: have one of you be the person to whom you will make a request, and have the other make requests to that person using the sentences you created. Practice until your use of the sentences is fluent and natural.

Because - *kara* & *node*

Introduction

Have you ever wanted to say, "Because Christ was resurrected, we too can be resurrected" ? In Japanese, there are two ways to say **because**. We will talk about the difference between the two and how to use them in a sentence.

Notice (*kara* and *node*)

41a

So how are *kara* and *node* used in a sentence? Where does the **because** phrase go? What form is the verb in?

Examples:

Morumon	Sho	ga	aru	**kara**,	kibō	o	miidasu	koto	ga	dekimasu.
Mormon	*Book*		*have*	*because*	*hope*		*find*		*can*	

We can find hope because we have the Book of Mormon.

Chikaku	ni	kita	**node**	yotte	mimashita.
close		*came*	*because*	*come by*	*tried to*

Because we were close, we tried to stop (come) by.

Kyō	wa	Satō	san	tono	ressun	ga	aru	**kara**,	ressun	no	junbi	o	shimashō.
today		*Ms.*	*Satō*	*with*	*lesson*		*have*	*because*	*lesson*		*preparations*		*let's do*

Let's prepare (for the lesson) because we have a lesson with Ms. Satō today.

Sabaki	ga	aru	**node**	sore	ni	sonaenakereba	narimasen.
judgement		*exists*	*because*	*that*		*must prepare*	

Because there is a judgement we must prepare for (it/that).

What were you able to find out? What was the order of the phrases? What form of verb does the *kara* or *node* attach to?

Let's Talk About It

As you may have been able to guess, the **because** or *kara*/*node* phrase always comes first in the sentence—no matter what the English order is—and is attached to the phrase in plain form. As for the difference between the two, *kara* and *node* are used in pretty much the same way. Sometimes *kara* is used to emphasize the second half of the sentence and *node* is used to emphasize the 1st half, or the **because** phrase (see the English translations).

Another difference between *kara* and *node* is that *kara* marks something that is the speaker's opinion (and thus used for making suggestions, requests or commands) whereas *node* marks something that is true or factual to both the speaker and the listener. Some native speakers also feel that *node* sounds more polite than *kara*. Let's look at a few more examples:

Cause and Effect

Examples:

Tanaka	san	wa	mada	kyōkaiin	dewa nai	**kara**	seisan	o	toru	hitsuyō	wa	arimasen.
Mr.	*Tanaka*		*still*	*member*	*is not*	*because*	*sacrament*		*take*	*necessary*		*there is not*

It isn't necessary for Mr. Tanaka to take the sacrament because he is still not a member.

Mada	Kamisama	ni tsuite	rikai shite inai	**kara**	mō ichido	Kamisama	ni tsuite	oshiemashō.
still	*God*	*about*	not understanding	*because*	*one more time*	*God*	*about*	*let's teach*

Let's teach about God one more time because she/he still does not understand about (the concept of) God.

Amerika tairiku nimo	yogensha ga	ita	**node**	Morumon	Sho	ga	arimasu.
American continent	*prophets*	*were*	*because*	*Mormon*	*Book*		*have*

Because there were also prophets on the American continent, we have the Book of Mormon.

Adamu to	Eba	no	somuki ga	atta	**node**	jinrui ga	shōjiru	yōni	narimashita.
Adam	*Eve*		*transgression*	*existed*	*because*	*mankind*	*come to be*	*so that*	*became*

Because of Adam and Eve's transgression, it became such that mankind could come to be.

41b

Note: You can also use *kara* and *node* with adjectives and nouns. *I*-adjectives stay in plain form. *Na*-adjectives and nouns connect are followed by a *da kara* or *na node*.

Examples:

Samui	**kara**	sebiro o	kimashō ka.
Cold	*because*	*suit jacket*	*shall we wear ?*

Shall we wear suit jackets because it's cold?

Kamisama no	tasuke ga	hitsuyō	**da kara**,	inorimasu.
God's	*help*	*necessary is*	*because*	*pray*

We pray because we need God's help.

Kamisama no	tasuke ga	hitsuyō	**na node**,	inorimasu.
God's	*help*	*necessary is*	*because*	*pray*

We pray because we need God's help.

Note: When you are answering questions or explaining the reason for something with a **because** form, you can answer with just the *kara* phrase followed by *desu*.

Examples:

Shinkō ga areba,	imashime o	mamoru koto ga dekimasu.	Kamisama no	tasuke ga	aru	**kara desu**.
faith	*if have commandments*	*can keep*	*God's*	*help*	*have*	*because*

If you have faith, you can keep the commandments. Because you will have God's help.

A: Naze	Kamisama ga	konna ni	shukufuku shite kudasaru to	omoimasu ka.
why	*God*	*this much*	*kindly blesses*	*do you think ?*
B: Watashitachi o	ai shite iru	**kara da**	to omoimasu.	
us	*loves*	*because*	*I think*	

A: Why do you think God blesses us to this extent? B: I think it is because he loves us.

41c

Note: Often, in speech you will hear *n desu* (as in below) or in writting *no desu*. This form is related to the *node* form and is often used to emphasize something or to explain the reason for something.

Examples:

Kutsu o	sagashite iru	**n desu** ga.
shoes	*am looking for*	*because*

I am looking for shoes (that is the reason why I'm here/that is the reason I need your help, etc.).

41d

Note: You might be tempted to use *kara* or *node* to say something like: "Because of Jesus Christ, we can overcome sin and death." However, the Japanese use *no okage de* to indicate someone or something who has had a positive effect and *no sei de* to indicate someone or something who has had a negative effect.

Examples:

Iesu Kirisuto	**no okage de**	tsumi	to	shi o	kokufuku suru	koto ga dekimasu.	
Jesus Christ	*because of/thanks to*	*sin*	*and*	*death*	*overcome*	*can*	

Because of/thanks to Jesus Christ, we can overcome sin and death.

Saito Kyōdai	**no okage de**	Tanaka san ga	Chie no Kotoba o	yoku	rikai dekita to omiomasu.	
Saito Brother	*because of/thanks to*	Tanaka Mr.	Word of Wisdom	well	I think was able to understand	

Because of/thanks to Brother Saito, I think Mr. Tanaka was able to understand the Word of Wisdom very well.

Jibun no	yowasa	**no sei de**	tama ni	rakutan suru	toki mo	arimasu.
own	*weaknesses*	*because of*	*occasionally*	*become discouraged*	*time also*	*there are*

Because of my own weaknesses, there are times occasionally when I become discouraged.

Yuki	**no sei de**	okurete shimaimashita.	
snow	*because of*	*became late*	

Because of the snow we were late.

Cause and Effect

Activities (see answers on pp. 282-283)

Learn on Your Own

A. Order Sentence Parts

Sometimes Japanese language learners have difficulty ordering the parts of a sentence around *node* or *kara* due to the differences in Japanese sentence structure. Arrange the parts of the Japanese sentence so that the meanings match the English translations given. Write out the complete, correct sentence in Japanese on a sheet of paper. Check your answers.
Extra mile: Turn the final verb into the *-masu* form, and practice saying the sentences aloud.

1. *Because [we] know that death is not the end, [we] can have hope in life.*

node	jinsei ni kibō o moteru	shi wa owari dewa nai to shitte iru

2. *I cannot deny the testimony that the Lord lives because I feel his guidance daily.*

Shu ga ikite iru to iu akashi o hitei dekinai	node	Shu no michibiki o hibi no naka de kanjiru

3. *Because of my parents, I was able to make it to where I am (lit. come here)*

ryōshin ga ita	koko made yatte koreta	kara

4. *Please try to visit for a bit, because today is my husband's day off from work.*

kara	kyō otto wa shigoto ga yasumi da	chotto yosete mite kudasai

5. *This ordinance is a law of God and must be performed by His authority.*

Kami no kennō ni yotte hodokosarenakereba naranai no desu	Kono gishiki wa Kami no rippō desu	node

6. *Trust the Spirit to put into your heart and mind what to teach* (*Preach My Gospel,* 157).

node	sore o shinrai shite kudasai	oshierubeki koto wa Mitama ga kokoro to omoi ni tsugete kureru

7. *Because Jesus Christ overcame physical death, we will all be resurrected.*

watashitachi wa mina fukkatsu shimasu	Iesu Kirisuto ga nikutai no shi ni uchikatareta	node

B. Translation

Translate the following sentences into Japanese using the form of "because" given in parentheses. If a sentence or phrase is given in italics and brackets, you do not need to translate that part. It is merely given for context.

1. Because they love their students, they want them to feel as they feel and to experience what they have experienced. (*node*)
2. I testify to you that Joseph Smith is a prophet, and because I have received this answer from the Lord, I know that all of his successors are prophets too. (*node*)
3. [*Some may not accept your message even when they have received a spiritual witness that it is true*]. You will be saddened because you love them and desire their salvation. (*node*)
4. You should not, however, become discouraged; [because] discouragement will weaken your faith. (*kara*)
5. That's why we believe this commandment is definitely a good thing for us. (*kara*)
6. So great were the confusion and strife among the different denominations, that it was impossible for a person young as I was … to come to any certain conclusion who was right and who was wrong … (*node*)
7. He expects us to obey Him so He can bless us. (*kara*)

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

1. Dōryō ga ***byōki da node**, kyō wa denwa dendō shimashō.
   We'll do missionary work by phone today since my companion is sick (the term "*denwa dendō*" generally refers to doing missionary work by phone, and usually involves going through the Area Book and calling up former investigators, potential investigators, etc.)
2. ***Anatagata wa shinkō ga aru node … , watashi no yorokobi wa michite iru.**
   Because of your faith . . . , my joy is full.
3. Josefu Sumisu wa ***yogensha kara** Kamisama no chikara ni yotte Morumon Sho o hon'yaku suru koto ga dekimashita.
   Because Jospeh Smith was a prophet he was able to translate the Book of Mormon by the power of God.
4. ***Muzukashii dakara** tokidoki akirametai to omou yōni naru kamoshiremasen ga ganbatte kudasai. Shu ga tasukete kudasaru kara desu.
   Because it's difficult you may want to give up sometimes, but please keep trying. The Lord will help you.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Kain wa otōto no inochi o ubatta node Kami yori mo Satan o ai shimashita ga, sono jiten de Kain no reteki na seichō wa todomatte shimaimashita.

   When Cain took his brother's life because he loved Satan more than God, his spiritual progress was stopped.

2. Kodomotachi no shūchūryoku ga mijikai node, sukoshi zutsu yomu koto ni shimashita.

   We decided to start small because of our children's short attention spans.

3. Watashitachi wa fukanzen node, Kami no moto ni kaeru tame ni Iesu Kirisuto no tasuke ga hitsuyō desu.

   Because we are imperfect, we need Jesus Christ's help in order to return to God's presence.

4. Watashitachi no karada wa Kami kara ataerarete iru node, taisetsu ni atsukau koto ga taisetsu desu.
5. Abinadai wa saigo made shinkō o tsuranuita node korosarete shimaimashita.
6. Subete no kyōkaiin wa Seirei no Tamamono o ukete iru dakara, fusawashii jōtai de ireba itsudemo michibiki ya nagusame, mata keikoku o ukeru koto ga dekimasu.
7. Takahashi san wa kyō hajimete kyōkai ni kita kara, totemo kinchō shite iru yōni miemashita.
8. Kami wa watashitachi no Ten no Onchichi node, watashitachi wa mina kyōdai shimai desu.

E. Scripture Activity

Read the following scriptures:

- ニーファイ第一書 1: 15
- ニーファイ第一書 17: 47
- アルマ 32:14

Determine the form used for each verse to mean "because."
Check your answers.

Learn with Your Companion (~25 min.)

F. Former Investigator Activity (~15 min.)

Split up your former investigator teaching records equally between you and your companion. If there are too many, just split up the first 20. Then use *de*, *kara,* or *node* and take turns describing why each former investigator stopped investigating the church. After each one, plan when and how you will re-invite each of them to investigate the church. Also use *de*, *kara,* or *node* to describe why you feel your plan of action is best for them.

Learn with Your District (~15 min.)

G. As a district, do the activity under the second bullet point of District Meetings and Zone Meetings on page 113 of *Preach My Gospel*. Use *kara* and/or *node* when appropriate in answering the objections and questions.

H. Do the activity listed as the first bullet point on 114 of *Preach My Gospel*. Have missionaries use various forms of *kara* and/or *node* when describing why the Book of Mormon missionary they chose was a great missionary, and why they would like to develop the characteristics they mentioned.

If - *ba* & *nara*

Introduction

When you try to promise blessings to an investigator have you ever wondered how to say "If you follow this commandment, you will be blessed"? In this lesson, we will talk about how to correctly use **if** in Japanese.

Notice (*ba*)

Ba is the most basic form of **if**. Let's look at a few example sentences. How do we connect *ba* to a verb? Also, if a typical **if** sentence has both an **if** phrase and a **then** phrase, which comes first? Which comes last?

Examples:

Moshi inoreba,	Seirei no	kakunin o	ukeru koto ga	dekimasu.	
if pray	*Holy Ghost's*	*confirmation*	*receive*	*can*	
If you pray, you can receive the confirmation of the Holy Ghost (from the Holy Ghost).					
Morumon Sho o	yomeba,	akashi o	tsuyomeru koto ga	dekimasu.	
Mormon Book	*if read*	*testimony*	*strengthen*	*can*	
You can strengthen your testimony if you read the Book of Mormon.					
Akashi o	ereba,	Baputesuma no	ketsui ga	dekiru	deshō.
Testimony	*if obtain*	*Baptism*	*commitment*	*can do*	*probably*
If he receives (obtains) a testimony, he will probably be able to commit to baptism.					

How did you do? Did you notice what base you use to add *ba*? What order were the "if" and "then" phrases in Japanese?

Let's Talk About It

42a

As you may have noticed above, in order to say **if** you change the verb to BIV and add *ba*. As far as order goes, the **if** phrase always goes first. **In English this order can change but in Japanese it always stays the same.** Let's take a look:

Examples:

Inorimotomereba,	michibiki o	ukeru koto ga	dekimasu.		
if you seek in prayer	*guidance*	*receive*	*can*		
You can receive guidance if you seek (for it) in prayer.					
Morumon Sho o	yomeba,	jinsei no	mokuteki o	mitsukeru koto ga	dekimasu.
Mormon Book	*if read*	*life*	*purpose*	*find*	*can*
If you read (from) the Book of Mormon, you can find (out) the purpose of life.					
Chie no Kotoba o	mamoreba,	nikutaiteki nimo	reiteki nimo	shukufuku o	ukeru koto ga dekimasu.
Word of Wisdom	*if obey*	*physically*	*spiritually*	*blessings*	*receive* *can*
You can receive blessings both physically and spiritually if you obey the Word of Wisdom.					

Cause and Effect

Note: Sometimes you will hear *moshi* used at the beginning of an "if" sentence. It is a simple indicator that an "if" phrase is coming, but does not necessarily add any meaning to the sentence.

Note: We can also put the verb in negative form by putting the verb into BI and adding nakereba. Here are a few examples:

Examples:

Shu o	shinjinakereba	akashi o	eru koto ga	dekimasen.
Lord	*if don't believe*	*testimony*	*obtain*	*cannot*
You cannot obtain (receive) a tetimony if you do not believe in the Lord.				
Josefu Sumisu	ni tsuite	inoranakereba,	yogensha	ka dō ka o	shiru koto ga dekimasen.
Joseph Smith	*about*	*if don't pray*	*prophet*	*whether or not*	*know* *cannot*
If you don't pray about Joseph Smith, you cannot know whether or not (he was) a prophet.					

Note: You can also use *ba* with *i*-adjectives by dropping the final *i* and adding *kereba*. Although seen in writing, na-adjectives and nouns typically don't use this form in regular speech. Here are a couple of examples of positive and negative *i*-adjectives:

Examples:

Moshi yoroshikereba,	mata	hōmon shite mo	yoroshii deshō ka.
If alright	*again*	*visit*	*may we*
If it is alright, may we visit again?			

Isogashi**kunakereba**	zehi	eikaiwa ni	kite kudasai.	
If not busy	*by all means*	*English class*	*please come*	

If you aren't busy, by all means please come to English class.

Hontō	ka dō ka	shirita**kereba***	inoru	hitsuyō ga	arimasu.
true	*whether or not*	*if you want to know*	*pray*	*necessity*	*there is/exists*

You need to pray if you want to know whether or not it is true.

**Note: The tai ni BII tai changes the verb to an adjective.*

Notice (*nara*)

Next we will talk about another form of **if**: *nara*. How is it formed with verbs? Can you find any differences in meaning from *ba*?

Examples:

Kamisama ga	iru **nara**,	nani o	o-negai shitai to	omowaremasu ka.
God	*if, let's say, exists*	*what*	*want to request*	*do you think? (hon.)*

If, let's say, God did exist, what do you think you'd like to ask (request) (of Him)?

Kamisama ni	shitagawanai **nara**,	subete no	shukufuku o	eru koto ga	dekimasen.
God	*if, for example, don't follow*	*all*	*blessings*	*receive*	*cannot*

You cannot receive all blessings if, for example, you do not follow God.

Morumon Sho o	shinjiru **nara**,	Josefu Sumisu ga	yogensha de aru	koto mo	shinjiru	koto ga	dekimasu.
Mormon Book	*if you do believe*	*Joseph Smith*	*prophet is*		*also believe*		*can*

If you do believe in the Book of Mormon, you can also believe that Joseph Smith is a prophet.

How did you do? How do you attach *nara* to verbs? Could you find any differences between the meanings of *nara* and *ba*?

Let's Talk About It

Well, as you may have noticed, *nara* simply attaches to the plain form of a verb, whether it be positive or negative. As for the difference between *nara* and *ba*, *nara* tends to be used more in **hypothetical situations** *or* situations where the **if** refers to something that is the **opinion** of the speaker or listener. *Ba* is used just as a basic **if**.

So, looking at the first example sentence in the "Notice" section (*Kamisama ga iru nara...*), you could translate this part as "If, hypothetically speaking, God does exist..." or "If we were to say God exists, then..." You might say this kind of sentence to an investigator who is having a particularly hard time believing in God. *Kamisama ga ireba*, however, simple means "If God exists." Here are a few more examples:

Examples:

Dōryō to	icchi shinai	**nara**,	oshieru koto ga	dekimasen.
Companion	*aren't united*	*if, (hypothetically speaking,)*	*teach*	*cannot*

If, (hypothetically speaking,) you aren't united with your companion, you cannot teach.

Fukuin o jissen suru **nara**,		kazoku no	kizuna o	tsuyomeru koto ga	dekimasu.
gospel	*if you were to put into practice*	*family*	*bonds*	*strengthen*	*can*

You can strengthen family bonds if you were to put into practice the gospel.

Kamisama ga	mae ni	yogensha o	erabareta **nara**,	ima,	yogensha ga ...	
God	*before*	*prophets*	*if it were true he chose (hon.)*	*now*	*prophet*	

(It would make sense if there were) ... prophets now if it were true God chose prophets before (in the past).

Note: *Nara* can be used with adjectives and nouns. It is simply plain form + *nara*.

Examples:

Isogashii **nara**,	denwa de	forōappu suru koto ga	dekimasu.
if busy	*by phone*	*follow up*	*can*

We can follow up by phone if he is busy.

Moshi Iesu Kirisuto **nara**,		dō	suru	to omoimasu ka.	
Jesus Christ	*if*	*how*	*do*	*do you think?*	

If you were Jesus Christ, what (how) do you think you would do? (What would Jesus do?)

Note: When you read the Book of Mormon you probably will come across *naraba* instead of *nara*. This is simply an older form of *nara* which is usually not heard in speech but does show up in writing. Here's an example:

Examples:

Moshi	... seishinsei	tou **naraba**,	Kami wa	kore ga	shinjitsu	de aru koto o...
	real intent	*if ask*	*God*	*this*	*true*	*is*

...if ye shall ask ... with real intent, ... he (will manifest) the truth of it unto you... (Moroni 10:4)

Note: BIII *to* and BI *nai to* can also express **if**. The tense of the whole sentence is determined by the conjugation of the final predicate. With these constructions, however, what is expressed by BIII and BI *nai* absolutely brings about what comes after *to*. You may think of it as a chain reaction: what comes before *to* is your choice; but once it happens, what comes after *to* automatically follows. So, BIII *to* and BI *nai to* may also be translated as **when** or **upon**.

Examples:

Baputesuma o ukete kyōkai ni hairu **to**, shimai wa fujokyōkai no ichiin to narimasu.
Baptism receive church enter upon sisters Relief Society member become

Upon being baptized and entering the Church, sisters become members of the Relief Society.

Shu e no shinkō ga masu **to**, motto imashime o mamoritai to iu nozomi mo tsuyokunarimasu.
Lord faith increase when more commandment want to keep desire become strong

When (your) faith in the Lord increases, (your) desire to want to keep the commandments more will become strong.

Kamisama ni kikanai **to**, Morumon sho ga hontō ka uso ka shiru koto ga dekimasen.
God do not ask if Book of Mormon real lie know thing cannot

If (you) do not ask God, you cannot know if the Book of Mormon is real or a lie.

Note: B*ta ra* can also express **if**. But, it also expresses sequence. In other words, it must be logical that what is expressed before B*ta ra* chronologically comes before the remainder of the sentence. Thus, B*ta ra* may also be translated as **when** or **after**.

Examples:

Shinkō to kazoku no kizuna o tsuyomeru ni wa, dō shi**tara** yoroshii to omoimasu ka.
Faith family bonds strengthen how if do good think

To strengthen faith and family bonds, what do (you) think would be good to do?

Moshi Adamu to Eba ga sono ni todomatte i**tara**, watashitachi wa ima kono chijō ni imasen deshita.
Adam Eve garden if had stayed we now this earth not be

If Adam and Eve had stayed in the garden, we would not be on this earth now.

Activities (see answers on pp. 283-284)

Cause and Effect

Learn on Your Own

A. Complete the Thought

Following are the beginnings of several "if" statements directly connected to your purpose as a missionary. Translate these partial statements using all four "if" forms and check your answers. According to the needs of your investigators, complete the statements and use them as inspired. Check your completed statements with a native speaker.

1. If you have faith in Christ...
2. If you are baptized...
3. If you have the Holy Ghost with you...
4. If you worship at sacrament meeting...
5. If you repent of your sins...
6. If you endure to the end...
7. If you practice what the Book of Mormon teaches...
8. If you invite your friends to learn about Jesus Christ...

B. Translate: English to Japanese

Translate the following sentences into Japanese. Write your answers on a separate sheet of paper. Check your answers.

1. If you don't pray aboout the Book of Mormon, you cannot know if it is true.
2. If you speak during sacrament meeting, please do so quietly.
3. President, if you could help us encourage the members to do missionary work...
4. If you have faith in Christ, you may struggle, but you will be able to quit smoking for sure.
5. If you have many things to do, first prioritize them.
6. I promise that you will find the peace you are seeking if you consistently read the Book of Mormon.

7. If you text me every night, I might remember to read the Book of Mormon...
8. If the Book of Mormon is true, then Jesus must be alive today.
9. If you follow what the mission president says, without fail you can see success.
10. Christ's promise is sure: if you are worthily baptized you will be with God after this life.

C. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down *why* it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(*Note*: The following errors are based on *actual* missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Morumon sho ga hontō ***janai** no nara Josefu Sumisu wa yogensha ***dewa arimasen deshita**.
   If it's the case that the Book of Mormon is not true, Joseph Smith was not a prophet.
2. Hitobito o ai suru naraba, hitobito o ***tasukenai to ikemasen**.
   When you love people, you help people.
3. ***Inoruba**, Morumon sho ga shinjitsu da to wakarimasu.
   If you pray, you will receive an answer.
4. Morumon sho o ***yomaba**, Tanaka san no shitsumon wa kotaeraremasu.
   If you read the Book of Mormon, your (Mr. Tanaka's) questions will be answered.
5. Kyōkai ni iku ***to**, mitama o hi no yōni kanjimasu.
   If you go to church, you will feel the Spirit like fire.
6. Morumon sho ga ***shinjitsu to**, Josefu Sumisu wa yogensha datta toiu koto ni narimasu.
   If the Book of Mormon is true, Joseph Smith was a prophet.

D. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today that use the correct form of the sentence.

1. Morumon sho ga shinjitsu janakatta to, watashitachi no mōshite iru koto wa uso ni narimasu.
2. Hanaseba, Nihongo de hanashite kudasai.
3. Kamisama no keikaku o shireba, motto jinsei ni imi o mochi, hibi no seikatsu ga jūjitsu suru to omoimasen ka.
4. Moshi hōhō o shiranai to, iza ten e kaeru toki ni dō shimasu ka.
5. Dōryō ga inai tara, dendō ga dekimasen.
6. Asa shite miru to, Morumon sho ga yomiyasuku naru kamoshiremasen.

E. *Preach My Gospel* Activity

"When the Lord gives a commandment, He often promises blessings for keeping that commandment" (*Preach My Gospel*, 197).

Choose an investigator you will teach this week. For each "if" grammar structure (BIV *ba*, *nara*, BIII *to* & BI *nai to*, and B*ta ra*), write three sentences on a separate sheet of paper that explain the condition for the blessings you will promise. As inspired, use these sentences when you teach.

F. Language Study Plan Activity

1. "Actively Listen," bullet 3. Today, write down every time you hear an "if" sentence. Which grammar structure was used: BIV *ba*, *nara*, BIII *to* & BI *nai to*, or B*ta ra*? For each sentence, write down which of the other structures could have been used and which ones could not have been used. Review your findings with a native speaker.

2. "Memorize Vocabulary and Phrases," bullets 1 and 7. Read the section 贖い (あがない) in 福音の原則 (ふくいん の げんそく). Look for all "if" statements using BIV *ba*, *nara*, BIII *to* & BI *nai to*, and B*ta ra* and memorize them. Then, restate these sentences in your own words. Use them as inspired the next you teach about the Atonement.

G. Scripture Activity

Read モーサヤ 2:22 and 教義と聖約 9:7-9. Find all uses of BIV *ba*, *nara*, BIII *to* & BI *nai to*, or B*ta ra* and write them on a separate sheet of paper. Check your answers. For each "if" statement you find, write two sentences you can use when you teach about the commandments or receiving answers to prayer from these scriptures. Check your sentences with a native speaker. Use these scriptures and your sentences as inspired.

Learn with Your Companion

H. With your companion, go through the teaching records of all your investigators in your area book. For each investigator, think of the next thing they need to do to progress toward baptism. Have one companion say the expected progress if the investigator does what they need to do. Have the other companion say the expected consequences if the investigator does not do what they need to do. Use BIV *ba*, *nara*, BIII *to* & BI *nai to*, or B*ta ra* and be specific. Below is an example:

Investigator: Saneyoshi san. **Next step**: Gain testimony of resurrection.

Missionary 1: Matsuo san ga fukkatsu no akashi o ereba, nakunarareta shujin to mata aeru to wakaru hazu desu ne.

Missionary 2: Demo, sono akashi o enai nara, ressun o tsuzukete kiku go-jibun no riyū ga ushinau kamoshiremasen.

I. Being able to readily put verbs into "if" form is essential for fluent use of BIV *ba*, *nara*, BIII *to* & BI *nai to*, and B*ta ra*. The best way to gain this ability is practice. Choose a lesson you will teach today. Using verbs from *Missionary Vocabulary and Phrases* that correspond to your lesson, have one companion say a simple if statement. In Japanese, have the other missionary repeat the statement using all "if" forms: BIV *ba*, *nara*, BIII *to* & BI *nai to*, and B*ta ra*. Then have the first missionary create a sentence you could use in your chosen lesson using the one of the "if" statements. See the example below:

Investigator: Nagahama san. **Lesson**:
Verb Bank: “Repentance” section of *Missionary Vocabulary and Phrases*, and any other verbs needed for the lesson.

1. Missionary 1: If you ask
2. Missionary 2: Tazunereba / tazuneru nara / tazunetara / tazuneru to
3. Missionary 1: Go-jibun no motte iru shitsumon o Kamisama ni tazunetara kanarazu shiji o ukemasu.

Learn with Your District

J. Have each companionship choose a commitment that they hesitate to extend. Have each companionship use BIV *ba*, *nara*, BIII *to* & BI *nai to*, or B*ta ra* to share the following:

i. What are the blessings if my investigator keep this commitment?

ii. What are the results if my investigator *does not* keep this commitment?

iii. What can we do to strengthen our faith in this commitment?

Example:

i. Kurokawa san wa go-jibun no tsumi o kuiaratameba Iesu ga Sukuinushi da to kanjiru koto ga dekimasu.

ii. Kare wa kuiaratamenai to Aganai no motarasu tsumi no yurushi o eraremasen.

iii. Moshi, watashitachi ga Iesu no ai ni tsuite motto manabu nara, kuiaratame to iu ketsui ga susumeyasuku naru to omoimasu.

In order to, For - *tame ni*

Introduction

Have you ever wanted to say "*In order to* keep the Sabbath Holy, we..." or "Christ died *for* us"? In this lesson, you will learn how to say these types of things using *tame ni*.

Notice (in order to)

43a

Look at the sentences below. How do you attach *tame ni* to verbs to mean **in order to (verb)**?

Examples:

Kōkateki ni	hataraku	**tame ni**	keikaku o	tatemashō.
effectively	*work*	*in order to*	*plan*	*let's set up*

Let's set up a plan in order to work effectively.

Taniguchi san o	tasukeru	**tame ni**	nani o	shimashō ka.
Ms. Taniguchi	*help*	*in order to*	*what*	*shall we do*

What shall we do (in order) to help Ms. Taniguchi?

Watashi wa	chichi no	mi-kokoro o	okonau	**tame ni**	yo	ni	kita.
I	*father's*	*will (hon.)*	*perform/do*	*in order*	*earth*	*to*	*came*

"I came into the world [in order] to do the will of my Father" (3 Nephi 27:13)

How do you attach *tame ni* to verbs? What base is the verb in?

Let's Talk About It

To say **in order to (verb),** put the verb in plain form (usually the present positive form, or BIII) and then add *tame ni*. Remember that the **in order to** phrase always comes first in Japanese regardless of the English order.

Examples:

Fukuin o	wakachiau	**tame ni**	dendō ni	demashita.
gospel	*share*	*in order to*	*mission work*	*left*

I left on my mission in order to share the gospel.

Mitama	ni yotte	oshieru	**tame ni**,	dōryō	to	icchi shinakereba narimasen.
the Spirit	*through*	*teach*	*in order to*	*companion*	*with*	*must be unified*

You must be unified with your companion in order to teach by (through) the Spirit.

Kirisuto no	oshie ni	sotta	seikatsu o	okuru	**tame ni**,	henka o okosu koto ga	taisetsu	desu.
Christ	*teachings*	*in line*	*life*	*lead*	*in order to*	*making a change*	*important*	*is*

In order to lead a life in line with the teachings of Christ, it is important to make a change.

Note: You can also attach *tame ni* to a noun with the particle *no*. Here are some examples:

Examples:

Kazoku	**no tame ni**	nandemo	shimasu.
family	*for*	*anything*	*do*

I would do anything for my family.

Kamisama wa	watashitachi	**no tame ni**	Sukui no Keikaku o	sonaeraremashita.
God	*us*	*for*	*Plan of Salvation*	*prepared (hon.)*

God prepared the Plan of Salvation for us.

Watashitachi no	sukui	**no tame ni**,	Iesu Kirisuto wa	nakunararemashita.
our	*salvation*	*for*	*Jesus Christ*	*died (hon.)*

Christ died for our salvation.

Note: So far you have learned how to use *tame ni* with verbs and nouns before *tame ni* and phrases following. You can also place nouns after *tame* using the particle *no*. This means **(noun) for/to (noun/verb)** (e.g., "tools for study" or "tool to teach").

Examples:

Kyōkai wa	reihai	**no tame no**	basho	desu.
church	*worship*	*for*	*place*	*is*

Church is a place for worship.

Maitsuki,	daiichi	Nichiyōbi ga	danjiki	**no tame no**	tokubetsu na	hi ni	sadamerarete imasu.
every month	*first*	*Sunday*	*fasting*	*for / as*	*special*	*day*	*is established*

"...the first Sunday of each month is set aside as [for] a special day to fast ("Preach My Gospel," 79).

Nagata san o	tasukeru	**tame no**	aidea ga	arimasu ka.
Mr. Nagata	*help*	*(in order) to*	*idea*	*have*

Do you have any ideas (in order) to help Mr. Nagata?

...baputesuma	to	kakunin no	gishiki o	ukeru	**tame no**	sonae	desu.
baptism	*and*	*confirmation*	*ordinance*	*receive*	*for*	*preparation*	*is*

"...prepare (lit. are preparations for) us for the ordinances of baptism and confirmation" ("Preach My Gospel," 63).

Note: As you listen to native speakers, you may notice that *tame ni* sometimes takes on the meaning **because** (similar to *kara* or *node* – for more information on *kara* and *node*, refer to the "Because – *kara* & *node*" lesson). As you listen to native speakers, try to identify how to determine when *tame ni* means **in order to** and when it means **because**.

Examples:

Haikyō no **tame ni**,	hitobito wa	shinri o	ushinaimashita.
Apostasy due to/ because of	*people*	*truth*	*lost*

People lost the truth due to the Apostasy.

Ōku no	hito wa	fushinkō	datta	**tame ni**,	Iesu Kirisuto o	kobamimashita.
many	*people*	*unbelief*	*were*	*because*	*Jesus Christ*	*rejected*

Because many people were unbelieving (Because many people were unbelieving), Jesus Christ was rejected.

Kanzen na	shinri ga	kono	yo	kara	nakunatta	**tame ni**	ōku no	hito ga...
fullness	truth	this	earth	from	gone	because	many	people

Because the fullness of the truth was gone from the earth, many people...

Note: *Tame ni* can also be used in the phrase *sono tame ni* to mean **that is why...** This phrase is similar (but not identical) to the phrases *desu kara* and *desu node*. Below are some examples that illustrate how to use *sono tame ni*.

Examples:

Subete no hito wa tsumi o okashite shimaimasu. **Sono tame ni**, sukuinushi ga hitsuyō desu.							
All	*people*	*sin*	*commit*	*That due to*	*Savior*	*need*	

All people commit sin. That is why (we) need a Savior.

Arayuru hito wa Kamisama no ko desu. **Sono tame ni**, arayuru hito wa kachi ga arimasu.								
Every	*person*	*God*	*child*	*That due to*	*every*	*person*	*value*	*has*

Every person is a child of God. That is why ever person has value.

Activities (see answers on p. 284)

Learn on Your Own

A. Translation

Translate the following sentences into Japanese. Check your answers.

1. All people must pray in order to know that Joseph Smith was a prophet.
2. Because of the resurrection all people will be brought to stand before God.
3. All people must completely follow Jesus Christ in order to receive forgiveness of sin.
4. Many people miss out on the blessings of the gospel on account of not caring.
5. I know the Book of Mormon is true. That is why I know Jesus Christ lives.
6. In order to become an eternal family, you must be sealed in the temple.
7. God sends prophets in order to reveal His gospel to all people.
8. Because the Lord is merciful and kind, we can pray with confidence that He will answer.

B. Common Errors

Notice the part of the sentence in bold. On a separate sheet of paper, write down why it is wrong, and rewrite the sentence correctly. Check your answers with those listed in the answers section at the end of the book.

(Note: The following errors are based on actual missionary sentences. The English translation given for each sentence is what the speaker was trying to say, not necessarily what the corresponding Japanese actually says.)

1. Kamisama o shiru ***no*** tame ni Kamisama no kotoba ni shitagau hitsuyō ga arimasu.
   In order to know God, (you) need to follow God's word.
2. Watashitachi wa zense de fukuin o ***ukeireru*** tame ni ima kono yo ni imasu.
   Because we accepted the gospel in the pre-earth life, we are on this earth now.
3. Seigi no ***rippō tame ni*** watashitachi wa sabaki o ukemasu.
   Because of the law of justice, we will be judged.

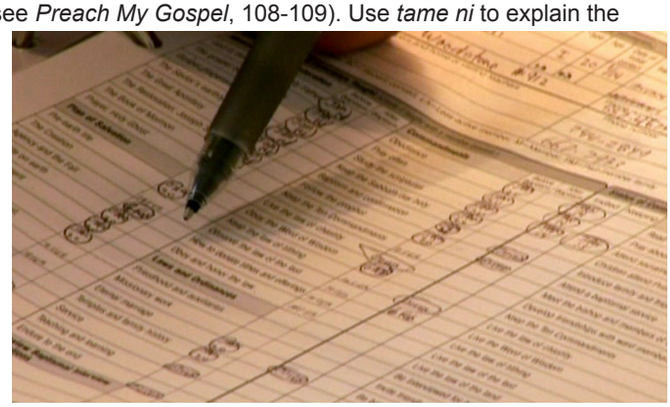
C. Error Correction

Each sentence is either correct or has one error. Say the correct form to your companion or write it down on a separate sheet of paper. Check your answers. For any questions that you miss, write at least two sentences that you could use in your teaching today which use the correct form of the sentence.

1. Adamu to Eba ga daraku shita no wa Kamisama no imashime ni shitagwanakatta tame desu.
2. Iesu Kirisuto no aganai tame ni kazoku wa eien ni naru koto ga dekimasu.
3. Seirei o kanjita tame ni mazu nozomi ga hitsuyō desu.
4. Watashitachi ga o-tsue shita koto ga shinjitsu ka shiru tame ni zehi o-inori shite kudasai.
5. Eien no inochi o eru no tame ni Iesu no fukuin o ukete zutto shinu made okonawanai to ikemasen.
6. Morumon Sho o yomu tame ni Suzuki san wa yatto baputesuma o uketai to omou yōni narimashita.

D. Answering Questions

Choose an investigator you are teaching. Think of all the concerns and misunderstandings they have expressed. Choose a Book of Mormon passage to answer a few of their questions (see *Preach My Gospel*, 108-109). Use *tame ni* to explain the passage and help resolve their question. See the examples below for ideas.



Examples: (1) (ヒラマン 14:30) Hitobito wa "jibun de" zaiaku o okonaimasu. ***Sono tame ni*** Kami no sabaki wa kōhei desu.
People do evil "unto themselves." That is why God's judgment is fair.
(2) (モロナイ 10:5) Junketsu no rippō ga Kamisama kara no oshie da to wakaru ***tame ni*** keiji o ukenai to ikemasen.
In order to know that the law of chastity is (a teaching) from God, (you) need to receive revelation.

Learn with Your Companion

E. Investigator Progression

Choose an investigator you are teaching. Then turn to Doctrine and Covenants 20:37. Use *tame ni* to describe together what your investigator needs to understand and/or do in order to fulfill every point in that scripture. Plan how to help bring about the things you discussed in the life of your investigator.

F. Council with Local Leadership

Review your Progress Record for the upcoming week. With your companion, discuss the goals you have for each person with whom you work and the help needed from the ward to accomplish these goals. Discuss these goals and use *tame ni* to clearly link your goals to the help you need. Consider using these sentences in your upcoming ward council, priesthood executive committee, or missionary coordination meetings. See the examples below for ideas.

Examples: (1) Maishū, Horiuchi san o seisankai ni tsurete kitai n desu ga, sō suru ***tame ni*** Horiuchi san wa wādo no tomodachi ga hitsuyō desu.
We want to bring Horiuchi san to sacrament meeting every week. To do that, Horiuchi san needs a friend in the ward.
(2) Sasaki san ni Morumon Sho o yoku rikai suru yōni shitai to omotte orimasu. Sore o suru ***tame ni*** kaiin no hitori ga watashitachi to Sasaki san to maishū ichido atte Morumon Sho o yomu to o-negai shitai no desu ga...
We want to make sure Sasaki san understands the Book of Mormon well. To do that, we would like to ask one member to meet with us and Sasaki san once a week and read the Book of Mormon.

Learn with Your District

G. Team Face-Off

Divide into two groups. Have one person be the referee. In English, the referee will share a ***specific*** blessing they want to promise one of their investigators. Each team then shares a sentence in Japanese using *tame ni* that connects a commandment or principle to the blessing given. The first team to share a grammatically correct and doctrinally accurate sentence gets a point. Before the referee gives a new sentence, the team which won the point must explain why they chose the commandment or principle they did. The first team to reach five points wins.

Review: Cause and Effect

This review will help you see how well you have learned the material in the previous section. It will also help you evaluate your ability to apply several different grammar principles you have learned in performing the following function:

Asking about and expressing cause and effect

- Causatives
- Because - *kara & node*
- If - BIV *ba* & *nara*
- In order to, for - *tame ni*

Activities (see answers on pp. 284-285)

Review on Your Own

A. Error Correction

There are four errors in the paragraph below. Find the errors, make the corrections, and check your answers.

1) Iesu Kirisuto wa watashitachi tame ni Kamisama ga tsukawasareta Sukuinushi desu. Jinsei wa watashitachi ni samazama na charenji o keikensaserimasu. Kamisama wa watashitachi ni saizen o tsukusu yōni motomete oraremasu ga subete no charenji o hitori de kokufuku suru yōni meijite orareru wake dewa arimasen. Iesu Kirisuto wa Gessemane no Sono de aganai o nashitogerareta da node watashitachi no kurushimi ya kanashimi o subete gozenji desu. Nanode Sukuinushi wa watashitachi o nagusame tasukeru koto ga dekiru no desu. Moshi watashitachi ga Kirisuto o shinjite tasuke o motomeruba donna kon'nan ni attemo heian o kanjiru koto ga dekiru deshō.

There are five errors in the paragraph below. Find the errors, make the corrections, and check your answers.

2) Kono messēji ga hontō ni shinjitsu de aru ka shiru tame no watashitachi niwa suru beki koto ga arimasu. Sore wa Morumon Sho o yomi kotae o motomete Kamisama ni inoru koto desu. Fukuin o manabuba Kamisama wa Seirei o tōshite watashitachi ni fukuin no kyōgi ni tsuite fukaku kangae kotae ya michibiki o motomete inoru yōni unagashimasu. Nazenara Kamisama wa watashitachi o aishite orareru desu. Moshi sono unagashi ni shitagai nara watashitachi wa sukoshizutsu Seirei ni yoru michibiki ya nagusame o ninshiki dekiru yōni narimasu. Kotae o motomete inoru toki ni sugu ni jishin ga sōzō shita katachi de kotae wa konai kamoshiremasen. Shikashi Kamisama wa subete o gozonji nanode mottomo yoi toki ni saizen no hōhō de watashitachi ni kotae o kanjisaseru kudasaimasu.

B. Error Correction

This activity will help you see where you need to improve. Each sentence has an error. Write down the corrected sentence or say it to your companion. Check your answers. If you get an answer wrong, the answers section will refer you to the principle you should study.

1. Iesu Kirisuto no aganai o rikai suru to hoka no hitobito ni fukuin o wakachiaitai to omowasemashita.
2. Nande attemo yoi koto o saseru yōni unagasu no wa seirei desu.
3. Watashi wa fukuin o haji to shinai. Sorewa Yudaya-jin o hajime Girisha-jin nimo subete shinjiru mono ni sukui o esasetmashia Kami no chikara de aru.
4. Watashitachi wa senkyōshi kara umi ya pūru de oyogu koto ga dekimasen.
5. Kamisama wa watashitachi o ai shite orareru node yogensha o tsukawasaremashita.
6. Watashitachi wa fukanzen da node Shu no aganai ni tayoru hitsuyō ga arimasu.
7. Moshi kyōkai ni tadashii kennō ga nakareba sukui ni hitsuyō na gishiki o ukeru koto wa dekimasen.
8. Morumon Sho o yonde minakereba kono shomotsu ga shinjitsu ka dōka shiru koto wa dekimasen.
9. Sasaki Shimai ga ii no tara ahita no yūgata roku ji goro ni hōmon shimasu.
10. Watashitachi wa akashi o eru no tame ni mazu shinkō o shimesanakutewa nari masen.
11. Sukuinushi wa watashitachi tame ni Gessemane no sono de kurushimare mashita.
12. Kamisama wa hitobito o kurushimeta tame de wa naku shukufuku suru tame ni imashime o ataerare mashita.
13. Adamu no daraku ga atta node jinrui ni shi ga shōji mashita.
14. Kamisama wa subete o gozonji de arareru da node Nīfai ni betsu no han o tsukuru yōni meijiraremashita.
15. Iesu Kirisuto wa konoyo de tsumi o mattaku okasanaide node subete no hitobito no tsumi o aganau koto ga o-deki ni narimashita.
16. Moshi Morumon Sho o yonde seishinseii inoru tara seirei ni yotte kotae o ukeru koto ga dekimasu.

17. Watashitachi wa Kamisama no imashime o mamorazu tsumi o okasuba kanarazu fukō ni narimasu.
18. Morumon Sho ga shinjitsu nara kono Kyōkai wa konnichi yogensha ga keiji o ukete michibiite iru koto ni narimasu.

C. Translation

Translate the following sentences into Japanese. Check your answers. In some cases where the the associated grammar may be unclear, it is given in parentheses.

1. As missionaries, [we] put on these nametags every day. (*ni naru/ni suru*)
2. Jesus Christ caused the dead to live again and healed the sick. (Causatives)
3. We cannot receive revelation for someone who is not in our stewardship. This is because that would be against the order of heaven. (*kara*/*node*)
4. Jesus suffered for our sins.
5. What do you think we can do to know God? (BIV *ba, nara, -tara, & to*)
6. Nephi went to Laban to get the brass plates.
7. If we didn't know the plan of Salvation, I think we wouldn't understand what we are living for.
8. It looks as though today's ward activity will be postponed due to the rain.
9. Will you please let me know if the mission president comes?
10. Everything Heavenly Father does is for His children.
11. Because of the service of church members, every year many people receive help and comfort.
12. "We have to forego some good things in order to choose others that are better or best because they develop faith in the Lord Jesus Christ and strengthen our families."
13. I've deliberated, and have decided that I will be baptized after all.
14. When I'm feeling annoyed, I read the Book of Mormon and my feelings calm down. (*ni naru*/*ni suru*)
15. Thank you for allowing me to [do something]. (Polite response when being thanked for doing something)
16. Are there any things that might become obstacles to being baptized?
17. When I was little, my parents would make my siblings and I go to church.
18. If you follow the things the mission president says, you can definitely see success.

D. *Preach My Gospel* Activity (~25 min.)

"You will help people gain a correct understanding of God as our Heavenly Father and develop faith in Jesus Christ by helping them have personal spiritual experiences rather than simply telling them about the nature of God. For example, you will help people gain this understanding as they: .... Hear your sincere teaching and testimony of the gospel, including why you chose to follow Jesus Christ" (*Preach My Gospel*, 191).

Why have you chosen to follow Jesus Christ? Ponder this question, then write your response in your study journal. Figure out how to explain your answer clearly in Japanese. Have a native speaking church member give you feedback if possible, then share it with someone you teach this week.

E. Audio Activity (~10 min.)

The scenario for NSP 01 is the following: You have just extended a baptismal commitment to a progressing investigator and she has declined. She says that she doesn't see any need in getting baptized. Answer the question, "Why do I need to be baptized?" First attempt to answer the question in your own words. Then listen to audio clip NSP 01. Jot down any parts of the explanation that you would like to use in the future.

F. Scripture Activity (~5 min. each)

Choose a passage that relates to the needs of one of your investigators, and read it with your companion. Discuss with your companion in Japanese the cause and effect mentioned in the verse. Practice sharing the scripture and teaching the cause(s) and effect(s) from it using both the scriptural language used and easy-to-understand, modern Japanese. You can redo this activity, choosing a different scripture every time. You may also use scripture stories and passages you think of on your own.

2 ニーファイ2: 27	アルマ 32: 38-40	ヤコブ 7: 21-23
2 ニーファイ9: 50-52	アルマ 32: 41-43	モロナイ7: 41

G. Writing Activity (~20 min.)

Write a 5-minute talk about the Atonement in Japanese. Describe what He did, why He had to do it, and what effect it has on us. Feel free to use a scripture and/or personal experience. Underline the structures from this function that you used, and get feedback from a native speaker. Read your paragraph to one of your investigators and bear your own testimony of the Savior's Atonement and its effects in your life.

Review with Your Companion

H. Foreseeing Investigators' Challenges (~15 min.)

Using the grammar patterns from this function and others as necessary, do the Activity in the orange box on page 185 of *Preach My Gospel*.

I. Speaking Activity (~20 min.)

Discuss the answers to the following questions with your companion in Japanese:

- How has your mission impacted your life?
- What drove Joseph Smith to pray in the grove of trees?
- What causes a person to have a broken heart and contrite spirit?
- How did the Lord help the Brother of Jared's faith grow as he built the boats?
- What would have happened if there were no atonement?
- What was the result of Nephi's faith in getting the brass plates?
- What causes people you have worked with to either progress or to stumble?

J. *Preach My Gospel* Activity (~15 min.)

Do the second bullet point under companion study (*Preach My Gospel*, 152). As much as possible, discuss in Japanese using grammar patterns from this function where helpful. Remember to actually put into practice the list that you create together.

Review with a Native Speaker

K. *Iikata*: Saying it the Japanese way (~30 min.)

Page 176 of *Preach My Gospel* discusses how to begin teaching. It discusses creating the right teaching environment by doing the following:

"Before you begin, ask all who are present to join with you in the lesson. Encourage them to turn off the television and remove other distractions so that the Spirit of the Lord will not be hindered."

Think of several situations in which you would need to ask something and/or explain why, which you do not know how to do smoothly in Japanese. You may use the list below or come up with your own situations.

1. Ask someone to turn off the television before beginning the lesson. Explain why.
2. Invite others to join in the lesson.
3. Explain why you are on a mission, and how you got called to Japan.
4. Someone invites you to make an appointment after curfew. Set up a different time and explain why you could not make an appointment for that later time.
5. You have a knee injury and are unable to sit in *seiza* (Japanese style of kneeling/sitting). Ask for permission to not sit in *seiza*, and explain why.

Attempt to create your own sentences in Japanese for each. Ask a native Japanese speaker what would be the best way to say each sentence, explaining clearly, while maintaining politeness and avoiding offending the investigator. After you hear and write down their suggestions, show them the sentences you came up with and ask them for feedback on (1) correct/incorrect grammar and (2) politeness (how it would make someone feel). **Note:** Try to keep explanations short and simple. Limit them to 1-2 sentences if possible.

Review with Your District

L. Sharing Experiences with Effective Goal-setting (~15 min.)

Divide the district into four groups. Do the activity under the first bullet point on *Preach My Gospel* page 153 (it is the second bullet point under *District Meetings and Zone Conferences*, continuing from page 152). Have each group choose one of the topics listed (Develop greater faith in the Savior, Repent and make changes ..., etc.). Ask missionaries to explain their answers in Japanese, using grammar patterns from this function to share blessings and positive results related to effective goal-setting.

M. Increasing Effective Planning (~15 min.)

Do the next bullet point on the same page as Activity L (*Preach My Gospel*, 153). It is the third bullet point under *District Meetings and Zone Conferences*, continuing from page 152). Have missionaries explain their answers in Japanese, using grammar patterns from this function to explain results of ineffective planning.

Answers

Japanese Sentence Structure

A. Reorder English

(1) This my beloved Son is	(6) Him Hear	(11) God our spirits of father is
(2) We his children literally are	(7) God you and all children loves	(12) This book everyone for is
(3) Christ in faith action to leads	(8) God's plan center Jesus Christ is	(13) Alma word seed to compared
(4) Christ us for death overcame	(9) Your family about how feel?	(14) Christ our sins price paid
(5) Mormon Book Joseph Smith by translated	(10) God us love because prophets sends	(15) People Jesus Christ hands and feet nails of prints felt

B. Translate

(1) Kore wa watashi no ai suru ko de aru; (2) Watashitachi wa moji dōri Kami no kodomo desu; (3) Kirisuto o shinjiru shinkō wa kōdō o unagashimasu; (4) Kirisuto wa watashitachi no tame ni shi o kokufuku saremashita; (5) Morumon Sho wa Josefu Sumisu ni hon'yaku saremashita; (6) Kare ni kikinasai; (7) Kamisama wa anata to subete no kodomotachi o ai shite orareremasu; (8) Kami no keikaku no chūshin wa Iesu Kirisuto desu. (This translation from Preach My Gospel may be a little surprising. Another possibility for the English translation is "The center of God's plan is Jesus Christ," or "Jesus Christ is the center of God's plan"); (9) _-san no kazoku ni tsuite dō kanjiraremasu ka; (10) Kamisama wa watashitachi o ai shite orareru node yogensha o okutte kudasaimashita; (11) Kami wa watashitachi no rei no Onchichi desu; (12) Kono hon wa subete no hitobito no tame desu; (13) Aruma wa mi-kotoba o tane ni tatoemashita; (14) Kirisuto wa watashitachi no tsumi no _ o haratte kudasaimashita; (15) Hitobito wa Iesu Kirisuto no ryō-te to ryō-ashi no kugi no ato ni furemashita.

C. Complete the Sentence Answers:

(1) Nako Shimai no go-shujin wa ressun ***o*** kiita koto ga arimasu ***ka***? (2) Wakai ka toshi ***o*** totte iru ka ni kakawarazu, Iesu Kirisuto ***no*** fukuin wa subete ***no*** hito ***o*** shukufuku shimasu.; (3) Senkyōshi toshite no watashi no mokuteki wa nan deshō ka? (4) Mai niche ***no*** kojin gakushū to dōryō to ***no*** benkyokai de "Watashi ***no*** Fukuin ***o*** Nobetsutaenasai"***o*** katsuyō shite kudasai; (5) Naze kojin ***no*** keiji ***o*** ukeru hitsuyō ga aru ***no*** deshō ka; (6) Kamisama to ***no*** seiyaku ***o*** mamoru nara, hibi ***no*** seikatsu ***no*** naka de shiawase ***o*** kanjiru koto ga dekimasu.; (7) Watashitachi wa kako ***no*** kyōkun kara manabemasu; (8) Shinden ***no*** eien ***no*** honshitsu ***o*** rikai suru koto de hito wa mizukara ***no*** kazoku ni hikiyoseraremasu; (9) Kazoku ***no*** eien ***no*** honshitsu ***o*** rikai suru koto de shinden ni hikiyoseraremasu; (10) Hibi ***no*** kuiaratame ni, ōki na yorokobi ***o*** kanjiru yō ni naru deshou.

D. Insert the Particle:

(1) 1-***o*** (Kami ***o*** shinjinasai). (2) 3-***no***; 6-***no***; 10-***o***; 12-***ka*** (Anata wa Iesu Kirisuto ga Kami ***no*** Onko de arare, yo ***no*** Sukui-nushi, Aganainushi de arareru koto ***o*** shinjite imasu ***ka***). (3) 1-***no*** ; 5-***o***; 7-***no*** (Hibi ***no*** kuiaratame ni, ōki na yorokobi ***o*** kanjiru yō ni naru ***no*** deshou). (4) 2-***no***; 3-***no*** (Morumon Sho wa watashitachi ***no*** shūkyō ***no*** kanameishi de aru); (5) 3-***ka***; 4-***ka***, ***o*** (Watashitachi wa itsumo zen ***ka*** aku ***ka*** ***o*** erabu koto ga dekimasu). (6) 1-***o*** (Mitama ***o*** kanjite oshieru tame niwa dōryō to icchi suru hitsuyō ga arimasu). (7) 2-***no***; 3-***o*** (Kamisama kara ***no*** imashime ***o*** mamoru toki ni, tsumi kara kiyomerare, shōei suru koto ga dekimasu). (8) 1-***no***; 3-***no***; 4-***o*** (Baputesuma ***no*** ato, Seirei ***no*** Tamamono ***o*** ukemasu). (9) 2-***o*** (Kono shūkai ***o*** kanri sasete itadakitai to omoimasu). (10) 2-***no***; 5-***ka***; 6-***ka***, ***o***; 9-***ka*** (Dono yōni Josefu Sumisu ***no*** keiken ga jissai ni okotta ***ka*** dō ***ka*** ***o*** shiru koto ga dekiru deshō ***ka***?)

E. Common Errors

1. Watashi wa ~~***aruku hayai desu***~~ **hayaku arukimasu.**
   I walk quickly.
2. ~~***Hayakunakatta tabemasu***~~ **Hayaku tabemasen deshita.**
   I didn't eat quickly.
3. Tabeta ato de, ~~***watashi o oshiemasu***~~ **oshiemasu**.
   I will teach after I eat.
4. Sonna koto ~~***o***~~ **wa** shimasen.
   We don't do that kind of thing.
5. ~~***Senkyōshi***~~ **Aruma** no yōna ~~***Aruma***~~ **senkyōshi** ni naritai desu.
   I want to be a missionary like Alma.
6. Josefu Sumisu wa Kamisama no **shinjitsu no yogensha** desu.
   Joseph Smith is a true prophet of God.

F. Error Correction:

(1) Nihongo de sonna koto **wa** iimasen; or: Nihongo de**wa** sonna koto o iimasen. The particle "*o*" cannot be used if the "object" being talked about is the main topic of the sentence. In the first correct sentence provided here, "o" is replaced with "*wa*," because "that kind of thing" ("*sonna koto*") is the main topic. In the second possible correct sentence, the particle "*wa*" is inserted after "*de,*" making "in the Japanese language" ("*Nihongo de*") the topic of the sentence, allowing for the use of "*o*" in reference

to "*sonna koto*." (2) **Wakai josei** wa kanojo no **hahaoya** to onaji yō ni kōdō suru mono da. *"...the young women behave like their mothers"* (Ballard, *Ensign*, Apr. 2010, 19). "Wakai josei" ("young women") and "hahaoya" (mothers) were in the reverse order. When making a comparison using the grammar pattern: A **wa** B **desu**, means A **are/do like** B. (3) Kono owari no toki ni atte, oya to ko ga tagai no kotoba ni mimi o katamuke, manabiau koto wa fukaketsu de ari, kiwamete taisetsu desu. *"In these last days it is essential—even critical—that parents and children listen to and learn from one another"* (Ballard, *Ensign*, Apr. 2010, 18). (4) Shu no imashime o mamoru hito wa shinkō to kibō **ga** mashimasu. *"I testify that those who keep His commandments will grow in faith and hope"* (Andersen, *Ensign*, Apr. 2010, 16). The particle "ka" does not make sense there, as it is either means "or," or marks a question. "Ga" is the correct particle here. (5) Correct as is. Morumon Sho ni dōjō suru yogensha Aruma wa tsugi no yōni shirushite imasu. *"Alma, a Book of Mormon prophet, wrote..."* (*Gospel Principles*, 5). (6) Gimu wa kanzen o yōkyū shimasen ga, kinbensa **o** motomemasu. *"Duty does not require perfection, but it does require diligence"* (McMullin, *Ensign*, Apr. 2010, 13). The particle "wa" after "kinbensa" was incorrect, and is replaced with the particle "o." The word "kinbensa" has the same role as "kanzen" in the sentence, which is an object. Therefore, it takes a particle "o."

G. Scripture Activities

Scripture	Comparison	Grammar Pattern
アルマ 32:28-33	Mi-kotoba → hitotsu no tane	A *wa/o* B *ni tatoeru*
教義と聖約 101:81-85	(A) Shion no kora → nani (B) Karera → onna to fusei saibankan no tatoe	(1) A *wa/o* B *ni tatoeru* (2) A wa/*o* B *ni nazoraeru*
マタイ 7:24-27	(A) Watashi no korera no kotoba o okonau mono → iwa no ue jibun no ie o tateta kashikoi hito (B) Watashi no korera no kotoba o kiite mo okonawanai mono → suna no ue ni jibun no ie o tateta oroka na hito	(1) A wa/*o* B *ni/to kuraberu* (2) A wa/*o* B *ni/to kuraberu*
マタイ 13:44	Tengoku → hatake ni kakushite aru takara	A *wa* B *no yō* (*na mono*) *desu*
マタイ 13:45-46	Tengoku → yoi shinjū o sagashite iru shōnin	A *wa* B *no yō* (*na mono*) *desu*

Is, am, are - *desu*

A. Answering and Asking Questions

1. Hajimete **dewa arimasen**; *or* Hai, hajimete **desu**.	6. Eikaiwa wa roku (choose the time) ji kara **desu**.
2. Kyōkaiin **dewa arimasen**; *or* Kyōkaiin **desu**.	7. Sō desu ne, yakusoku no hi **janai desu**; *or* yakusoku no hi **dewa arimasen**.
3. Jimoto **dewa arimasen**.	8. Hassai (age you were baptized) **deshita**.
4. (your hometown) wa jimoto **desu**.	9. Yokatta **desu**; *or* Muzukashikatta **desu**; or Reiteki **deshita**; etc. (use deshita if *na* adj., desu if -i adj.)
5. Hai, ryōshin mo Kirisutokyō **desu**; or ryōshin wa Kirisutokyō **dewa arimasen**.	10. Sushi (choose food) ga ichiban suki **deshita**; *or* **desu**.

C. Complete the Paragraph:

(1) desu; (2) desu; (3) desu; (4) desu; (5) deshita; (6) desu; (7) dewa arimasen; (8) desu; (9) dewa arimasen deshita; (10) deshita; (11) dewa arimasen; (12) desu

D. Common Errors:

(1) Moronai wa reiteki nimo, busshitsuteki nimo ~~**tsuyoi deshita**~~ **tsuyokatta desu**. (2) Oda-san wa hitori ~~**desen**~~ **dewa arimasen.** Iesu Kirisuto no tasuke ga arimasu. (3) Hajimete nattō o tabete mita toki, suki **dewa arimasen deshita**. (4) Kyonen no haru wa ~~**atatakai dewa arimasen deshita**~~ **atatakakunai desu**. *Another correct possibility is*: Kyonen no haru wa **atatakaku wa arimasen**. (5) Dendō ga owatta toki shiroi shatsu mo ~~**shiro demasen deshita**~~ **shirokunai desu**. (6) Ton demo nai desu. Sono koto ~~**demasen**~~ **dewa arimasen**. (7) Sono toki mada kyōkaiin ~~**deshita masen**~~ **dewa arimasen deshita.** (8) Kyō wa sonna ni ~~**atsui dewa arimasen**~~ **atsukunai desu**. (9) Tokidoki kantan ~~**dewa arimashita**~~ **dewa arimasen**. (10) Ano seiku wa ~~**nagai deshita**~~ **nagakatta desu**. (11) Fukuzatsu **dewa arimasen deshita**. (12) Satan wa jūjun **dewa arimasen deshita**.

E. Error Correction:

(1) Correct as is; (2) Jibun o kaeru koto wa fukanō ~~demasen~~ **dewa arimasen**. (3) Correct as is; (4) Senshū no wādo pātī wa tottemo ~~omoshiroi deshita~~ **omoshirokatta desu**. (5) *(adapted from Preach My Gospel, 90; polite ending added here)* (6) Yappari kinō, Yamasaki-san o hōmon suru beki ~~de arimashita~~ **deshita** ne. (7) Correct as is; (8) Saikin shigoto ga umaku ikanakute ~~omoshiroi dewa arimasen deshita~~ **omoshirokunakatta desu** ga, senkyōshi-san no hanashi o kikete yokatta desu.

Japanese Verbs

A. Decipher and Conjugate

(1) Ichidan, ukemasu, ukemasen (2) Irregular, kimasu, kimasen (3) Godan, kasegimasu, kasegimasen (4) Godan, iimasu, iimasen (5) Godan, atsukaimasu, atsukaimasen (6) Godan, susumimasu, susumimasen (7) Godan, mairimasu, mairimasen (8) Godan, manabimasu, manabimasen (9) Irregular, shimasu, shimasen (10) Godan, herimasu, heirmasen (11) Ichidan, ukeiremasu, ukeiremasen (12) Ichidan, ataemasu, ataemasen (13) Godan, yasumimasu, yasumimasen (14) Ichidan, shinjimasu, shinjimasen (15) Godan, tachimasu, tachimasen (16) Godan, ochiirimasu, ochiirimasen (17) Godan, hanashimasu, hanashimasen (18) Ichidan, tsuyomemasu, tsuyomemasen (19) Godan, michibikimasu, michibikimasen (20) Godan, shinimasu, shinimasen

B. Choose the Verb and Translate

(1) Watashitachi wa kyōkai de bisshoppu to ***atte*** hanashimashita. (2) Raishū o-tomodachi no Hasegawa san o o-mochitsuki ni ***tsurete kite*** itadakemasu ka. (3) Anata no Iesu Kirisuto e no shinkō ga tsuyomaru toki ni shiawase mo ***masu*** koto deshō. (4) O-***tetsudai*** shite mo yoroshii desu ka. (5) Kyō wa mottomo taisetsu na koto de aru Iesu Kirisuto no aganai ni tsuite o-***tsuae*** shitai to omoimasu. (6) Morumon sho ni tsuite ***kangaeru*** toki ni kono shomotsu ga shinjitsu de aru to ***wakarimasu***. (7) Kamisama ni inori o tōshite ***hanasareru*** toki ni sukoshi jikan o totte kotae o kikō to shita koto ga arimasu ka. (8) Ima made ni kotae o ***sagashite*** ita noni ***mitsukeru*** koto ga dekinakatta kot ga arimasu ka. (9) Anata sama ni totte tsune ni Kirisuto o ***oboeru*** koto to wa dono yōna imi ga arimasu ka. (10) Satan no yūwaku kara ***nogareru*** tame no ***tasuke*** toshite Kamisama wa watashitachi ni inori to iu hōhō o ataete kudasaimashita. (11) Aruma sanjūni shō no naka kara ***mananda*** koto de toku ni wakachiaitai koto ga arimasu ka. (12) Kuiaratameru toki ni anata wa Mi-tama kara tōzakete shimau yōna seiseki o ***aratameyō*** to suru deshō. (13) "Kiyokunai mono ni wa ***furenai***" to wa dono yōna imi da to ***omoimasu*** ka. (14) Morumon sho o ***shiraberu*** toki ni anata no gimon e no kotae o ***mitsukeru*** koto ga dekiru to yakusoku shimasu.

C. Common Errors

(1) Correct Sentence: Mazu, shinkō o ***masanai*** to ikemasen. *Fuyasu* can only be used for quantifiable objects. (2) Correct Sentence: Hachiji ni ***kaerimashō***. *Kaeru* is a *godan* verb. (3) Doa o sukoshi ***shimeru*** moraemasen ka. *Tojiru* can only be used to close something all the way. (4) Correct Sentence: Kondo no Nichiyōbi ni kyōkai ni tomodachi o ***tsurete irasshatte*** itadakemasu ka. *Motte irassharu* is only for inanimate things. *Tsurete irassharu* must be used for people. (5) Correct Sentence: Yamada go-kazoku wa hikkoshi no ***tetsudai*** o shimashita. *Tasukeru* is used for situations where the person being helped is in trouble. (6) Correct Sentence: Morumon sho ga Kamisama kara no hon da to ***shitte*** imasu. *Shiru* is a *godan* verb. (7) Correct Sentence: Kamisama wa subete no inori ni ***kotaemasu***. *Kotaeru* is an *ichidan* verb.

D. Error Correction

(1) Correct Sentence: Kaban ga ***shimette*** imasu yo! (2) Correct Sentence: Ogawa san no ie o ***mitsukeyō*** to shimashita ga... (3) Correct Sentence: ***Omoidashimashita***! Machia Kaidō ni arimasu yo! (4) Correct Sentence: Correct as is.

E. Scripture Activity

1. Bracketed words are for clarification. 2. Things in italics are for phrases where verbs do not match one-to-one when comparing between the English and Japanese scriptures. However, all of this type of phrase are *not* included.

Moroni 10:3-5			
Verse 3		**Verse 4**	
Exhort	Susumeru	Receive	Ukeru
Read	Yomu	Exhort	Susumeru
Be [wisdom]	[chie ni] Kanau	Ask	Tou
Read	Yomu	Ask	Tou
Remember	Omoiokosu	Having [faith]	Shinjinagara
Been [merciful]	[awaremi o] Kakete koraeru	Manifest	Akiraka ni suru
Receive	Ukeru	**Verse 5**	
Ponder	Fukaku kangaeru	Know	Shiru
Creation of Adam	*Adamu ga tsukareru*		

2 Nephi 31:17-20			
Verse 17		**Verse 19**	
Do [the things]	Okonau	Gotten into	Hairu
Told	Kataru	Ask	Tazuneru
Seen	Senken suru	Say	Iu
Do	Okonawareru	Come	Susunde kuru
For this cause	Suru tame	Relying	Tayoru
Shown	Shimesareru	Save	Sukuu
[might] Know	Shiru *[koto ga dekiru]*	*Unshaken faith in him*	*Kirisuto o shinjiru kakko to shita shinkō*
Enter	Hairu	*Merits of him who is mighty to save*	*Hito o sukuu chikara o sonaete orareru kono o-kata no kudoku*
Cometh	Ataerareru	*By the word of Christ*	*Kirisuto no kotoba ni shitagai*
Verse 18		**Verse 20**	
[are...] In	Iru	Press forward	Chikarazuyoku susumu
Leads	Itaru	Having [a perfect brightness of hope]	[kanzen na kibō no kagayaki o] Motsu
Entered	Hairu	*Having [... a love of God and of all men]*	*[Kami to subete no hito o] Ai suru*
Done	Okonau	Press forward	Chikarazuyoku susumu
Received	Ukeru	Feasting	Ajiwainagara
Witnesses	Akashi o sareru	Endure	Taeshinobu
Fulfilling	Hatasu	Saith	Iwareru
[promise which he hath] Made	Yakusoku sareru	Have	Ukeru
Entered	Hairu		
Receive	Ukeru		

Verbs and Bases

A. Convert the Verbs

Verb	**BI**	**BII**	**BIII**	**BIV**	**BV**	**B*te***	**B*ta***
Ukeru	Uke	Uke	Ukeru	Ukere	Ukeyō	Ukete	Uketa
Kuru	Ko	Ki	Kuru	Kure	Koyō	Kite	Kita
Kasegu	Kasega	Kasegi	Kasegu	Kasege	Kasegō	Kaseide	Kaseida
Iu	Iwa	Ii	Iu	Ie	Iō	Itte	Itta
Atsukau	Atsukawa	Atsukai	Atsukau	Atsukae	Atsukaō	Atsukatte	Atsukatta
Susumu	Susuma	Susumi	Susumu	Susume	Susumō	Susunde	Susunda
Mairu	Maira	Mairi	Mairu	Maire	Mairō	Maitte	Maitta
Manabu	Manaba	Manabi	Manabu	Manabe	Manabō	Manande	Mananda
Suru	Shi	Shi	Suru	Sure	Shiyō	Shite	Shita
Heru	Hera	Heri	Heru	Here	Herō	Hette	Hetta
Ukeireru	Ukeire	Ukeire	Ukeireru	Ukirere	Ukeireyō	Ukeirete	Ukeireta
Ataeru	Atae	Atae	Ataeru	Ataere	Ataeyō	Ataete	Ataeta
Yasumu	Yasuma	Yasumi	Yasumu	Yasume	Yasumō	Yasunde	Yasunda
Shinjiru	Shinji	Shinji	Shinjiru	Shinjire	Shinjiyō	Shinjite	Shinjita
Tatsu	Tata	Tachi	Tatsu	Tate	Tatō	Tatte	Tatta

Ochiiru	Ochiira	Ochiiri	Ochiiru	Ochiire	Ochiirō	Ochiitte	Ochitta
Hanasu	Hanasa	Hanashi	Hanasu	Hanase	Hanasō	Hanashite	Hanashita
Tsuyomeru	Tsuyome	Tsuyome	Tsuyomeru	Tsuyomere	Tsuyomeyō	Tsuyomete	Tsuyometa
Michibiku	Michibika	Michibiki	Michibiku	Michibike	Michibikō	Michibiite	Michibiita
Shinu	Shina	Shini	Shinu	Shine	Shinō	Shinde	Shinda

B. Matching

Grammar Principles	Applicable Bases	Grammar Principles	Applicable Bases
Humble Verb Form	BII	May I (verb)	Bte
Respectful Verb Form	BI	Even though	Bte
(__) itadaku	Bte	Koto ga aru	BIII, Bta
(__) kudasaru	Bte	Toki	BIII, BI nai, BI nakatta, Bta
~sase__ itadaku	Bte	Mae	BIII, BI nai
Currently Verbing	Bte	Ato	Bta
Plain Form Noun	BIII, BI nai, BI nakatta, Bta	Kara	BIII, BI nai, BI nakatta, Bta, Bte
Tame ni	BIII, BI nai, BI nakatta, Bta	Node	BIII, BI nai, BI nakatta, Bta
(I) want to (verb)	BII	If - ba, nara, to, ~ra	BIV; BIII, BI nai, BI nakatta; BIII, BI nai; Bta
Please (verb)	BII, Bte	Causative	BI
So that	BIII, BI nai, BI nakatta, Bta	Passive	BI

C. Common Errors

(1) Correct Sentence: Watashi wa Josefu Sumisu ga ***inotta*** to shite imasu. B*ta* of *inoru* is *inotta*. (2) Correct Sentence: Dōzo, ***tabete*** kudasai. B*te* of *taberu* is *tabete*. (3) Correct Sentence: ***Tabereba***, enerugi o ukemasu. BIV *ba* requires BIV, not BI or BII. (4) Correct Sentence: Nihongo o manaberu yōni shukufuku ***shite*** kudasai. B*te* of *suru* is *shite*.(5) Correct Sentence: ***Inoranakereba*** narimasen. *~nakereba narimasen* requires BI, not BIV. (6) Correct Sentence: Iesu Kirisuto ni tsuite ***kiita*** koto ga arimasu ka. B*ta* of *kiku* is *kiita*. *Kita* is B*ta* of *kuru* (to come). (7) Correct Sentence: Morumon sho o ***yonde*** kudasai. B*te* of *yomu* is *yonde*. (8) Correct Sentence: Doko kara ***kita*** ka kangaeta koto ga arimasu ka. B*ta* of *kuru* is *kita*. *Kitta* is B*ta* of *kiru* (to cut).

D. Error Correction

(1) Correct Sentence: Ino***ra***nakereba narimasen. (2) Correct Sentence: Subete no hito ga Morumon sho o yo***nda*** hō ga ii desu. (3) Correct Sentence: Baputesuma o uke***re***ba, tsumi no yurushi o ukeraremasu. (4) Correct Sentence: Chie no kotoba ni shitagau tame ni, watashi wa Kamisama kara shukufuku o uke***te*** imasu. (5) Correct Sentence: Iesu Kirisuto ni tsuite messēji o wakachi***ai***tai desu. (6) Correct Sentence: Imashime ni shita***e***ba shukufuku o ukemasu. (7) Correct Sentence: Morumon sho o yomu mae ni ino***tte*** kudasai. (8) Correct Sentence: Kono hitotachi ga imashime o mamottara shiawase ni na***tta*** to shitte imasu.

Plain Verb Form

A. Conjugate:

(1) iru, inai, ita, inakatta (2) iru, iranai, itta, iranakatta (3) shiru (shitte iru), shiranai, shitta (shitte ita), shiranakatta (4) suru, shinai, shita, shinakatta (5) akeru, akenai, aketa, akenakatta (6) kuru, konai, kita, konakatta (7) au, awanai, atta, awanakatta (8) manabu, manabanai, mananda, manabanakatta (9) shinu, shinanai, shinda, shinanakatta (10) sagasu, sagasanai, sagashita, sagasanakatta (11) matsu, matanai, matta, matanakatta (12) deru, denai, deta, denakatta (13) nozomu, nozomanai, nozonda, nozomanakatta (14) shizumeru, shizumenai, shizumeta, shizumenakatta (15) uketsugu, uketsuganai, uketsuida, uketsuganakatta (16) kaeru, kaeranai, kaetta, kaeranakatta (17) miru, minai, mita, minakatta (18) hairu, hairanai, haitta, hairanakatta (19) kiku, kikanai, kiita, kikanakatta (20) shabseru, shaberanai, shabeta, shaberanakatta

B. Dialogue:

(1) iku; (2) aru; (3) iku; (4) iru; (5) kita; (6) da; (7) kita; (8) nakatta; (9) kanau; (10) de aru; (11) de aru (da is also correct); (12) nai; (13)dekinai; (14) nai; (15) dekinai; (16) orareru; (17) naru

C. Common Errors:

(1) Zenkai Suzkui-san to aisatsu ~~**dekinatta**~~ **dekinakatta** node, kondo koe o kaketai to omoimasu. (2) Josefu Sumisu wa mori ni ~~**ita**~~ **itta** toki hajimete koe o kakete Kamisam ni o-inori o sasagemashita. The verb *iku* is irregular, and conjugates to *-tte* and *-tta* in its B*te* and B*ta* forms respectively. (3) Satō-san wa mada shinkō ga ~~**ara**~~**nai** keredomo shinjiru koto ga dekiru yōni ni naritai to itte imashita. *Aru* is an irregular verb. Its plain form box is: *aru* (present positive), *nai* (present negative), *atta* (past positive), and *nakatta* (past negative). (4) Harada-san wa mada kyōkai ni ~~**kitta**~~ **kita** koto ga nai node, kuru yōni susumemashō. *Kuru* is an irregular verb. See the box below. (5) Kotoba ga dete ~~**kinai**~~ **konai** toki, kokoro no naka de o-inori o shite, akashi suru koto ga dekimasu. *Kuru* is an irregular verb. See the box below.

D. Error Correction:

(1) Correct as is; (2) Sono chikara wa jibun kara ~~wakidetta~~ **wakideta** no dewa nakute, Seirei kara kita mono ga aru to iu koto o kanjimashita. The word “wakideta” is the Bta (past positive) conjugation of the word “wakideru,” “to gush or spring forth.” “Wakideru” is a compound word, of which the second component is “deru” 出る, “to leave.” “Deru” is an ichidan verb; thus the single *t*. If it was a *-ru* godan verb, it would have a double *t* (*-tta*), as was shown in the incorrect version of the sentence. (3) Correct as is; (4) ... to ~~kita~~ **kiita** keredomo dō omoimasu ka? The particle “to” and the translation clue in to the fact that the verb is supposed to come from *kiku*, “to hear.” Godan verbs ending in *-ku* conjugate to *-ita* in the B*ta* form. (5) Correct as is. (Extra) Compare the answer of question (4) in Common Errors and the answer of question (4) in error correction. Japanese language learners often mix up conjugations of the verbs *kuru* (to come), *kiku* (to hear/listen), and *kiru* (to cut).

E. Audio Activity

PF Verbs Ōhara-kun Uses	English Meaning
hairu	Join
tte iu	That
aru	Have
haitte wa ikenai	Must not join
ienai	Cannot say
ienai	Cannot say

Ōhara-kun: (1) Baptism? (2) You mean, join the Church? (3) You mean, join the Church? (4) Wow, um, as for this point in time, I felt like I want to join, but… (5) It’s just that my parents (say), if I joined…I must not join. So at this stage, I am unable to say yes. I am unable to say yes (I will do it).

Plain Verb Form Box for *Kuru, Kiku,* and *Kiru*

Verb	*Positive*	*Negative*	
Kuru	kuru	konai	*Present*
	kita	konakatta	*Past*
Kiku	kiku	kikanai	*Present*
	kiita	kikanakatta	*Past*
Kiru	kiru	kiranai	*Present*
	kitta	kiranakatta	*Past*

Polite Verb Form - *masu*

A. Fill in the Blank

(1) wakarimasen, erabimashita (2) oshiemashita (3) toozakemasu (4) wakarimasen (5) shimasen deshita (6) erabanakereba narimasen (7) imasen deshita, saremashita (8) dekimasen (9) moraimashita (10) emashita

B. Complete the Paragraph

(1) shimasu (2) oshiemasu (3)mamiemashita (4) mimashita (5) mamiemashita (6)imashita (7) narimasu (8) kakushō shimasu

C. Common Errors

(1) *BII tai* always takes ***desu***, not *masu*. (5) *dewa arimasen* is for nouns and na-adjectives, never verbs. In place of *dewa arimasen*, the verb should be conjugated yomi***masen***. (2) *deshita* is for nouns and na-adjectives, never verbs. In place of *deshita*, the verb should be conjugated hanashi***mashita***. (6) A verb must always be put in BII before adding any form of *masu*. The verb should be conjugated modo***ri***masu. (3) A verb must always be put in BII before adding any form of *masu*. The verb should be conjugated hana***shi***masen

deshita. (4) A verb must always be put in BII before adding any form of *masu*. Also, *masen mashita* is simply not correct. The verb should be conjugated hana***shi***masen ***deshita***. (7) *dewa arimasen deshita* is for nouns and na-adjectives, never verbs. In place of *dewa arimasen*, the verb should be conjugated yomi***masen deshita***. (8) mas*e* is simply not correct. The verb should be conjugated kansha shite imas***u***.

D. Error Correction

(1) Error - ukagae / Correction - ukagatte (2) Correct as is.(3) Error - imase / Correction - imasu (4) Error - omoumasen / Correction - omoimasen (5) Correct as is. (6) Error - ukerumasu / Correction - ukemasu (7) Error - moraideshita / Correction - moraimashita (8) Error - shi imasu / Correction - shitte imasu (9) Correct as is. (10) Error - okashimasen mashita / Correction - okashimasen deshita.

Topic & Subject Markers - *wa* & *ga* (activities for both Normal and Advanced lessons combined)

A. Complete the Dialogue

Yamagata Chōrō:	Mōse no yōna yogensha (預言者) to Nosutoradamusu to iu yogensha (予言者) **wa** chigau shurui nan desu ne.
Takita-san:	A, sō nan desu ka.
Yamagata Chōrō:	Ano, ji **ga** chigau n desu keredomo. Watashitachi **ga** Kamisama kara, yogensha o tōshite fukuin o tsutaerareru sono yogensha **wa** kono yōna ji o kakimasu.
Takita-san:	Ā, tashika ni Nosutoradamusu **wa** kore, kocchi nai yo ne.
Yamagata Chōrō:	Sō desue ne. “Arakajime” to iu ji ni naru n desu. Sono Nosutoradamusu mitai na yogensha, shōrai okoru koto o yomu chōnōryokusha mita na hito da to omoimasu.
Takita-san:	Naru hodo.
Yamagata Chōrō:	Kono watashitachi **ga** o-tsutae shite iru yogensha wa, kotoba no tōri, ji **ga** arawasu tōri, kotoba o azukaru mono. Kamisama no kotoba o azukatte, watashitachi ni tsutaete kudasaru kata nan desu.
Takita-san:	Naru hodo.

B. Picture Narration

Morumon Sho no kuraimakkusu wa Iesu Kirisuto go-jishin ga jūjika ni kakerarete, korosareta mikka nochi ni, fukkatsu shi, Amerika no tami no naka nimo mi-sugata o arawasareru tokoro desu.

C. Common Errors

(1) The correct particle is ***no***. ***Ga*** is used to mark the subject of the sentence and would not make sense here. (2) Correct Sentence: *Watashi wa nattō ga suki desu*. The mistake is that ***ga*** was placed in front of *nattō*, not behind it like it should. (3) ***Ni*** is the correct particle because when you want someone else to do something you mark that person with the particle ***ni***. (4) ***Ga*** is the correct particle because it marks the subject *koto.* (5) ***O*** is the correct particle because the speaker is acting upon the direct object *mi.* Direct objects are always marked **o***,* and sometimes ***wa***. (6) ***Ga*** is not necessary in this sentence. (7) ***Ni*** is the correct particle, because it indicates that one is speaking to God. (8) ***O*** is the correct particle because the topic of the sentence, *warui hitobito*, acted upon the direct object, *Iesu Kirisuto.* Direct objects are always marked **o***,* and sometimes ***wa***. (9) ***Ga*** is the correct particle because it marks the subject *Morumon Sho.* (10) ***Ga*** is the correct particle because it marks the subject *tesuto.*

D. Error Correction

(1) Correct Sentence: Uorumāto ***wa*** iku koto ni shimasu. (2) Correct Sentence: Watashi wa tomodachi ***ni*** hon ***o*** agemashita. (3) Correct Sentence: Sore kara, watashi wa tabemasu. (4) correct Sentence: Kare ***ni*** yasashiku shimashō. (5) Correct Sentence: Correct as is. (6) Correct as is. (7) Correct Sentence: Shiawase ***ni*** naru koto ga dekimasu. (8) Correct as is. (9) Correct as is. (10) Correct Sentence: Watashi wa dōryō ***ga*** sushi ***o*** tabeta to iimashita.

E. Audio Activity

Etto ne, Kyūdōsha no toki ni, Morumon sho o yomu koto wa, watashi ni totte totemo muzukashikatta desu ne. Ano, sore made ni, ano, Kyūyaku Seisho no hajime no bubun wa yonda koto ga aru n desu kedo, sono Kyūyaku Seisho to Shinyaku Seisho no kankei mo yoku wakaranakatta shi, soshite Morumon sho wa, hajime kara zutto naiyō ga tsuzuite iru wake dewanakatta node, totemo konran shimashita ne. De, hayaku rikai shitakatta node, totemo hayaku rikai shinai to ikenai to omoimashita kedo, aa, sugoku watashi ni totte muzukashii mono deshita.

F. Preach My Gospel Activity

God is our Loving Heavenly Father.	The Restoration of the Gospel of Jesus Christ through Joseph Smith
Kamisama ***wa*** watashitachi no Ten no Otōsama desu. Watashitachi o rei no kodomo toshite Kare no sugata ni nisete tsukarareta node, Kamisama ***wa*** moji dōri watashitachi no rei no chichioya desu. Oya ***ga*** kodomo o ai shi shinpai suru yōni, Ten no Otōsama mo watashitachi o kokoro kara ai shite oraremasu. Mata watashitachi ***ga*** kurushinde iru toki tsurai toki ni, Ten no Otōsama mo watashitachi to issho ni kurushimaremasu. Ten no Otōsama no ichiban no yorokobi ***wa***, watashitachi no seichō to shiawase desu.	Josefu Sumisu to iu shonen ***wa***, doko no kyōkai ni shozoku suru beki ka konwaku shite imashita. Sono yōna toki, Yakobu no tegami issho go-setsu o yomi Kamisama ni inoru koto ni shimashita. Josefu Sumisu ***ga*** mori no naka hizamazuki Kamisama ni hitori inoru to, Kamisama to Iesu Kirisuto ***ga*** awarare, Josefu Sumisu ni kanzen na fukuin ***ga*** kaifuku sareru koto o tsutaemashita. Sono ato, Kamisama ***wa*** Josefu o yogensha toshite meshi, Iesu Kirisuto no junsui na, soshite kanzen na fukuin o kono chijō ni kaifuku saremashita. Josefu Sumisu kara ima demo shinken ***wa*** hikitsugarete ori, gendai mo Kamisama no kotoba o tsutaeru yogensha ***ga*** kono chijō ni sonzai shite imasu.

Particles - *de*, *ni*, & e

A. Fill in the Blank

(1) de, ni (2) e (3) ni, ni (4) de, ni (5) ni, de (6) de, ni (7) ni, e (8) ni, de (9) ni, ni (10) de, ni (11) ni, de

B. Use the Grammar

(1) Hassai ni naru to kyōkai de wa sekinin o torero toshi toshite, Shu e no shinkō o shimesu baputesuma o ukeru koto ga dekimasu. (2) Shito wa Iesu Kirisuto kara erabareta tokubetsu na deshi de, shōgai, Shu ni tsukaeru tame ni susunde gisei o haraimasu. (3) Sukuinushi no chi de Watashitachi wa kiyomerare, fusawashii jōtai de Ten e kaeru koto ga dekiru no desu. (4) Shu wa Watashitachi ni kodomotachi no yōni kenson ni naru koto o oshieraremashita. (5) Maishū nichiyōbi ni, Shu to no seiyaku o kōshin shi ni, kyōkai ni kuru ketsui o shite itadakemasu ka. (6) Ansokunichi ni kyōkai de hashitte wa ikemasen. (7) Rekishi e no kyōmi ga Morumon sho o yomu kikke deshita. (8) Eikaiwa ni ato de teikiteki ni senkyōshi no ressun o kiku yōni narimashita. (9) Hibi no seikatsu de, mazu tsumi o oasmeru koto wa kuiaratame e no dai ippo desu. (10) Takahashi san e ryōshin no hantai de tai hen da to ukagaimashita.

C. Common Errors

(1) The correct particle is ***ni***. The particle ***e*** marks the direction to which an action is directed, whereas ***ni*** marks an indirect object. Since the verb is *oshieru*, which is unrelated to direction, the appropriate particle is ***ni.*** (2) ***de*** is the correct particle. When discussing location, ***ni*** refers to the surface on which something is done; ***de*** simply marks where the action generally takes place. To illustrate, if the *incorrect* sentence were translated directly into English, it would read, “Please get off ***to*** that station.” (3) ***de*** is the correct particle. Though the sentence refers to where the baptismal service “exists,” because a baptismal service is an event, ***de*** is used instead of ***ni***. When the location of existence refers to an event, ***de*** is used instead of ***ni***. (4) ***e*** is the correct particle. Since the sentence refers to the direction in which the prayers are directed, it would seem that ***ni*** or ***e*** could be used. However, if particles ***no*** or ***to*** come after the particle of direction, only ***e*** can be the particle of direction. (5) ***ni*** is the correct particle because the verb *sumu* is a verb of existence more than a verb of action. (6) ***ni*** is correct. Because the speaker is trying to describe the surface on which he/she writes, ***ni*** is correct. To illustrate, if the *incorrect* sentence were translated directly into English, the sentence would mean something like, “I wrote my feelings (while standing) on (my) journal.”

Particles - *to*, *ya*, *ka*

A. Fill in the Blank

(1) to (2) ya / to (3) ka, ka (4) ya / to (5) ka (6) to (7) 教義と聖約 89:2 - ya, to (8) ya, to, ka

B. Translation

(1) Chōrōtachi, mokuyōbi ***to*** kinyōbi ***ka*** kinyōbi ***to*** doyōbi no dochira ni shō o hiraitara ii to omoimasu ***ka***. (2) Kinyōbi ***to*** doyōbi ga ichiban tsugō ga ii desu. Yokattara mugicha ***ya*** mizu nado no nomimono o motte kite itadaite mo ii desu ***ka***. (3) Wakarimashita. Tokoro de inagi san wa koraremasu ***ka***. (4) Sakujitsu kare ***to*** hanashita toki ni wa kazoku to issho ni korareru to itte imashita. (5) Sō desu ***ka***. Sore wa subarashii. Kare no kazoku ga bisshoppu ***to*** hoka no shidōsha ***to*** mo aeru yōni shimashō.

B. Common Errors

(1) Correct Sentence: Watashitachi wa jōzu ***de*** subarashii desu. Particle *to* can only be used with nouns. To connect adjectives, B*te* of the adjective is used. B*te* of na-adjectives: adjective+*de*. B*te* of i-adjectives: stem+*kute* (e.g. *atsu**kute***). (2) Correct Sentence: Tōkyō ni ikimasu ka. ***Soretomo*** Yokohama ni kaerimasu ka. Particle *ka* cannot be used to start a sentence. (3) Correct Sentence: Nihon de wa o-hashi ***de*** tabemasu. The incorrect sentence implies that you and the chopsticks are both eating. (4) Correct Sentence: Numano san wa Morumon sho o yon***de*** inorimashita! To connect verbs, B*te* of the verb is used.

C. Error Correction

(1) Correct Sentence: Morumon sho ***ya***/***to*** Seisho wa seibun desu. (2) Correct Sentence: Zen ***ka*** aku ka earbanakereba narimasen. (3) Shimai ***to*** kyōdai ga kaishū shite kyōkai ni haitte baputesuma o uketa n desu ne. (4) Correct as is. (5) Correct Sentence: Seiten o yomu ***no***/***koto*** to inori wa taisetsu desu. (6) Correct as is.

Review: Basics

A. Error Correction

The parts in parenthesis are the lessons (particularly the Common Errors and Error Correction sections) to review if you got the question wrong.

1. Misawa eki ***de*** oritara, noriba kara kyōkai ga miemasu. (Particles - *de*, *ni*, *e*)
2. Murase san no kanjite iru koto ga yoku ***wakarimasu*** yo. (Japanese Verbs)
3. Fukuin o oshieru tame ni wa, Mi-tama ***o*** ukenai to ikemasen. (Japanese Sentence Structure)
4. Iesu ga shimeshite kudasatta michi ***o*** ayumu koto ga dekiru yōni baputesuma o ukeru hitsuyō ga arimasu. (Particles - *de*, *ni*, *e*)
5. Kyōkai made arui***te kimashita*** ka. (Japanese Verbs)
6. Kazoku to itsu made mo iru to iu ten ga jissai aru nara, ikitai ***desu*** ka. (Polite Verb Form - *masu*)
7. Josefu sumisu ga Kamisama kara chikara o ukete Morumon sho o honyaku shi***t***a to shitte imasu. (Verbs and Bases)
8. Kamisama ni shinkō o shimeshutameni, jūbun no ichi ***o*** kenkin shimasu. (Japanese Sentence Structure)
9. Morumon sho ***ga*** wakaranakatta toki ni, meikakuna jinesi no michisuji wa arimasen deshita. (Topic and Subject Markers - *wa* & *ga*)
10. Morumon sho o yonde itadakemasu ka," to iu toi ni "Kangaete oki***m***asu," to kotaemashita. (Polite Verb Form - *masu*)
11. Seisho wa Iesu Kirisuto dewa naku, Ten no Otōsama ***ni*** inoru to oshiemasu. (Particles - *de*, *ni*, *e*)
12. Nihon ni kuru mae ni, Amerkia no Arizona shu ***ni*** sunde imashita. (Japanese Verbs)
13. Hasegawa san wa nani o ***shita*** hō ga ii to omowaremasu ka. (Verbs and Bases)
14. Nichiyōbi ni Yamazaki san wa kyōkai ni ki***te*** sanjikan imashita. (Particles - *to*, *ya*, *ka*)
15. Zense ***de*** wa, ōki na kaigi ga arimashita. (Particles - *de*, *ni*, *e*)
16. Shinkō o motte inoreba, Kamisama ga anata no inori ***ni*** kotaeru to shitte imasu. (Japanese Verbs)
17. Nīfai wa taihen na jōtai ni attemo jibun no akashi ga tsuyo***katta*** node ganbaru koto ga dekimashita. (Is, am, are - *desu*)
18. Kirisuto o Kami no On-ko to shite ukeire***re***ba, seikatsu o kaeru chikara o ehajimemasu. (Verbs and Bases)
19. Ten no Otōsama no moto ni kaeru tame ni baputesuma o ukeru koto ga ***hitsuyō*** desu. (Japanese Verbs)
20. Yogensha Nīfai wa Iesu Kirisuto ni tsuite ***tsuyoku akashi shimasu***. (Japanese Sentence Structure)
21. Yogensha wa seiten to iu hon ***ni*** Kamisama kara no keiji o shirushimasu. (Particles - *de*, *ni*, *e*)
22. Morumon sho wa rikai shinikui no de, sukoshi ***yukkuri yomimashita***. (Japanese Sentence Structure)
23. Koronbusu no mae ni, Amerika ni itta no wa Rīhai dake ***dewa arimasen*** deshita. (Is, am, are - *desu*)
24. Seibun o kuwashiku ***shiraberu*** koto wa akashi o eru ni wa totemo taisetsu desu. (Japanese Verbs)
25. Ilesu Kirisuto ***e*** no shinkō o motsu to kuiaratamemasu. (Particles - *de*, *ni*, *e*)
26. Kamisama no keikaku wa awaremibuka***kute*** kōsei desu. (Particles - *to*, *ya*, *ka*)
27. Gi no michi o ayumu hito wa Kamisama ***o*** ai shite iru hito desu. (Topic and Subject Markers - *wa* & *ga*)
28. Iesu Kirisuto ***wa*** kamisama ni shitagatte baputesuma o o-uke ni nararemashita. (Japanese Verbs)
29. Kamisama no senkyōshi toshite kazoku ***ni tsuite no*** messēji ga arimasu. (Japanese Sentence Structure)
30. Kono mae watashitachi ga ***tsutaeta*** koto ni tsuite inotte itadakemashita ka. (Japanese Verbs)
31. Sumimasen, kyōkai e no ikikata ***o*** shirimasen. (Japanese Sentence Structure)
32. Iesu Kirisuto no fukuin o o-tsutae suru tame ni, Nihon ni mai***ri***mashita. (Japanese Verbs)
33. Yamada san wa eigo ***ga*** jōzu desu. (Topic and Subject Markers - *wa* & *ga*)
34. Iesu Kirisuto ga genzai no yogensha ni mo hanashite kudasaru to shi***tt***e imasu. (Verbs and Bases)

B. Error Correction

Senkyōshi: Hajemashite Etō Bishoppu. Watashi ~~ga~~[1] **wa** Sapporo kara kita Baba Chōrō to ~~iumasu~~[2] **iimasu**. Kinō kochira ni tenkin shite kita node aisatsu ~~e~~[3] **ni** ~~ukagai deshita~~[4] **ukagaimashita**. Dōzo yoroshiku onegai shimasu.

Bishoppu: Sō desu ka, Baba Chōrō wa dendō ~~e~~[4] **ni** dete, dono gurai ni narimasu ka?

Senkyōshi: Sō desu ne, mō ichi nen han ni narimasu.

Bishoppu: Mae no eria wa doko deshita ka?

Senkyōshi: Miyako deshita.

Bishoppu: Dō deshita ka?

Senkyōshi: Subarashii deshita[5]. (subarashikatta desu). Moshikashitara kono eria ~~ni~~[6] **de** owaru kamoshirenai node zehi wādo no mina-san to kyōroku shite isshōkenmei hatarakitai ~~o~~[7] **to** omotte imasu. Nanode sassoku desu ga, wādo ni tsuite sara ni yoku no mina-san o shiru tame ni konshūchū ~~de~~[8] **ni** ichido atte hanashiau koto ga dekimasu ka?

Bishoppu: Wakarimashita. Chōrō tachi mo isogashii to omou node kondo no Nichiyōbi, kyōkai ga hajimaru mae no nijūppun gurai o tsukatte hanashimashō ka?

Senkyōshi: Arigatō gozaimasu, sore dewa Nichiyōbi ni o ai shimashō. Sō desu ne, sore dewa ima watashitachi ni nani ka otetsudai dekiru koto ~~ka~~[9] **ga** arimasen ka?

C. Translation

1. Megumi towa tanjōbi no purezento no yōna mono desu. Kamisama wa purezento o kudasaimasu ga, jissai ni sore o hirakete tsukau ka dō ka wa watashitachi shidai desu.
2. Watashi wa maiasa inoru koto kara ichi nichi o hajimemasu, sō suru koto ni yotte nani o hajimeru ni atte mo mazu Kamisama to hanasu koto go dekiru no desu.
3. Anata ga jinsei de mottomo taisetsu de aru to kanjiru mono wa nan desu ka.
4. Anata wa nani ni ōku jikan o tsuiyashimasu ka.
5. Subete no hitobito wa zen to aku o kubetsu suru koto ga dekimasu.
6. Jishin no omoi o gisei ni shite hoka no hitobito ni hōshi dekiru hitotachi wa motto mo shiawase desu.
7. Tengoku ni iku to iu koto wa jibun no subete o Kamisama ni sasageta hitobito no tame no mono desu.
8. Baputesuma wa watashitachi ga Kamisama no moto ni kaeru michi e hairu tame no mon desu.
9. Kamisama wa subete no hitobito o ai shite oraremasu. Sono hito no shūkyō ya shinjō ni kankei naku kare wa subete no inori o o-kiki ni nararemasu.
10. Ima made ni jinsei ni ikizumatta to kanjitari, nani o sureba yoi no ka wakaranaku natta yōna koto ga arimasen ka.
11. Sutēku Kaichō wa watashitachi ga tsugi no Shinkenkai de Aron Shinken no kurasu de ressun suru yōni to tanomimashita.
12. Watashitachi wa inottari Morumon Sho o yomu toki ni Mitama o kanjiru koto ga dekimasu.
13. Daigakusei ni au niwa doko ni ikeba ii to omoimasu ka?
14. Taiyō no hikari ga doko ni demo todoku yōni Kirisuto no hikari wa subete no hito ni eikyō o ataemasu.
15. Bishoppu, kongetsu Shingetsu Kyōdai o hōmon sareta kyōdai-tachi wa donata desu ka.
16. Morumon Sho o tōshite Iesu Kirisuto ga Kami no On-ko de aru ka dō ka o shirtu koto ga dekimasu.
17. Kore kara nagusame ya tasuke o hitsuyō to shite iru hitobito o tasukete kudasaimasu ka.
18. Moshi anata no jinsei o kaeru hōhō ga aru no nara sore o tameshite mitai to omoimasu ka.
19. Iesu Kirisuto wa hitobito ni makoto no yorokobi o ataeru koto no dekiru yuiitsu no o-kata desu.
20. Saigo ni sō suru hitsuyō ga nakute mo hoka no hito o tasukerareta no wa itsu deshita ka.

H. Reading Activity

(1) Second paragraph: *no to dōyō ni*. Third paragraph: *no to onaji yōni* & *no to dōyō*. Fourth paragraph: *dōyō ni*. (2) Always *masu* and *desu* forms. (3) *Shiomizu **ni** hitasare*: marks what the cucumber is soaked in – salt brine. *Pikurusu **ni** henka suru*: marks what the cucumber changes into – a pickle. *Kyūshū suru koto **de***: marks how we should interact with the gospel – absorbing it. *Pikurusu **ni** suru*: marks what the cucumber changes into – a pickle. *Ittei no jōtai **de***: marks how the cucumber must be soaked – in a fixed state. *Shiomizu **ni** hitasanakereba narimasen*: marks what the cucumber is immersed in – salt brine. *Fukuin **ni** kanzen ni hitari*: marks what we are immersed in – the gospel. (4) *Oshieru*: The people teaching (*oshieru*) are the Lord's authorized servants. Thus, when talking about prophets, Apostles, the scriptures, the Holy Ghost, the Savior, etc. teaching, using *oshieru* is acceptable. *Hitsuyō*: The thing that is necessary is part of the process, or rules, for changing a cucumber into a pickle. So, *hitsuyō* should be used when talking about procedures or rules.

Humble Verb Form

A. Conjugate to humble verb form

(1) o-ai shimasu (2) o-inori shimasu (3) o-tsurete shimasu (4) o-hanashi shimasu (5) o-watashi shimasu (6) o-todoke shimasu (7) o-susume shimasu (8) o-tsutae shimasu (9) o-kiki shimasu (10) o-kaeshi shimasu (11) o-matase shimashita (12) o-kari shimasu (13) o-mochi shimasu (14) kansha itashimasu (15) o-negai shimasu (16) o-shirase shimasu

B. Matching verbs

(1) i (2) i (3) f (4) k (5) l (6) j (7) c (8) f (9) a, d (10) g (11) i (12) d (13) a (14) b

C. Replace the word

(1) *ukagatte mo ii desu* (2) *o-matase itashimashita* (3) *o-tsutae shimasu* (4) *o-ai shimasu*; or *o-me ni kakarimasu*. (5) *o-machi shite shimasu* (6) *o-denwa shite* (7) *zonjimasen* (8) *mōshimasu* (9) *o-inori shimasu*; or *o-inori itashimasu;* or in this case you could also say, “moshiagemasu” (10) *o-hanashi shimasu*; or *o-hanashi itashimasu*

D. Common Errors

(1) There is no such verb as *o-inoru*. The verb is *inoru,* or in humble form, *o-inori suru*. Therefore, the correct form *o-inori **shimashita***. (2) *Itadaku* is a **humble** verb. Therefore, you would **only** ever use it when talking about yourself eating something, and **never** in reference to another person (unless you were talking about someone in your in-group to someone of your out-group. However, this sentence is in the 2nd person. You would never use *itadaku* towards the person with whom you are speaking. In this situation, you would say, “*Dōzo, **tabete** kudasai,*” or “*Dōzo, **meshiagatte** kudasai*” (*meshigaru* is the respectful verb for “to eat,” and the phrase “*meshiagatte kudasai*” is the set phrase to polite tell someone to eat, including in response to someone saying, “*Itadakimasu*.” (3) Again, *orimasu* (*oru*) is the humble verb for *iru*, “to be,” so you would never use it towards someone else. The word *go-shujin* is a respectful/honorific form. To keep the politeness consistent, you could say, “*Go-shujin ga **irasshaimasu** ka*?” (4) Because you are an official representative of the Church (you are affiliated with it) the Church is part of your in-group. Therefore, you would not use a humble verb in reference to the Church. It would be the same for someone speaking about the company they work for. So in this case, you could say, "*moratte imasen,*" (or "*harawarete imasen*" (not being paid). (5) When using the humble verb *itadaku* to ask people to do something (B*te itadaku*), *itadaku* is **always** going to be in the BIV conjugation + *-masu*. BIV (-e) as opposed to BII (-i) in this context means "can," as opposed to "will," respectively. So the correct answer is *yonde itadak**e**masu ka*? This may be even more clearly understood if we translate the phrase. *Yonde ***itadakimasu*** would literally mean "**Will** I humbly receive of you reading?" whereas "*yonde **itadak<u>e</u>masu**"* means, "**Can** I humbly receive of you reading?" (6) The explanation for this one is similar to number 4. Although you should be as respectful as possible when speaking directly to your mission president, when speaking about him to others, he is part of your in-group, and the person with whom you are speaking is part of your out-group. So you would not use an honorific like *irassharu* about someone in your in-group when talking to someone in your out-group. You use humble verbs when talking about your in-group, and respectful verbs when speaking to people of your out-group. If answering a phone in the mission office, and someone asked for the mission president, you could say, "Dendōbu kaichō wa seki o hazushite orimasu" (7) In this sentence, someone is being taught. You would not use the humble verb "o-ukagai suru" or even "ukagau" towards another person. This is to be used towards yourself. Here, you are telling them, "if **you** have something you want to ask," so it would be correct to use the verb *kiku, shiru*, or *tazuneru*. For example, "Moshi, **shiritai to omou** koto ga areba ..." or "Kamisama ni **tazunetai to omou** koto ga areba ...," or even "Kamisama ni **kikitai to omou** koto ga areba ..." are acceptable expressions. The addition of "to omou" can help soften a verb in BII tai in reference to someone you are talking to directly. (8) The verb *renraku suru*, when made polite, becomes ***go**-renraku suru*, rather than ****o**-renraku suru.* (9) The correct sentence would be: "Rehai no seishin o motte, seisankai ni shūsseki shite **itadakeru** to ureshii desu."

E. Error Correction

(1) Correct as is. (福音の原則, 10) (2) Chiba-ken kara ~~irasshaimashita~~ **<u>mairimashita</u>**. (3) Correct as is. (4) Correct as is. (5) Correct as is. (6) Incorrect. Correct answer: Kono messēji ga shinjitsu de aru ka o shiru tame niwa, inotte Kamisama ni ~~ukagau~~ **<u>kiku</u>** (or **<u>tazuneru</u>**) hitsuyō ga arimasu. (7) Correct as is. (8) Honda-san ni o-me ni kakkatta koto ga aru deshō ka? (9) Incorrect. Correct answer: Senshū, seisankai de ~~o-hanashimashita~~ **<u>o-hanashi shimashita</u>**. (10) Correct as is. (11) Incorrect. Correct answer: Junketsu no rippō ni shitagatte seikatsu shite ~~itadakimasu~~ **<u>itadakemasu</u>** ka?

F. Scripture Activity Humble verbs used:

(1) *kansha itashimasu*; (2) *o-negai shimasu*
「父よ、わたしが選んだこれらの者に聖霊を与えてくださり、<u>感謝いたします</u>。彼らがわたしを信じたので、わたしは彼らを世から選び出しました。
父よ、どうか彼らの言葉を信じるすべての者に聖霊をお与えください。
父よ、あなたは彼らがわたしを信じているので、彼らに聖霊を与えてくださいました。彼らが祈るのをお聞きになってお分かりのように、彼らはわたしを信じています。彼らはわたしに祈っています。わたしが彼らとともにいるので、彼らはわたしに祈っています。

さて、父よ、わたしは彼らのために、また彼らの言葉を信じるすべての者のためにお願いします。彼らがわたしを信じることができるようにしてください。父よ、①あなたがわたしにおられるように、わたしが彼らにいることができ、わたしたちが②一つとなれるようにしてください。」
(モルモン書 I 第三ニーファイ 19:20－23　)

G. Gospel Principles Activity:

少し時間をとって考えてください。それから答えをお聞きします。Sukoshi jikan o totte kangaete kudasai. Sore kara kotae o o-kiki shimasu (*Please take a minute to think about your response, and then I'll ask for answers)*.

Honorific (Respectful) Verb Form

A. Scaffolding Activity

o-BII ni naru
(1) o-ai ni naru (2) o-machi ni naru (3) o-tsukuri ni naru (4) o-yobi ni naru (5) o-yomi ni naru (6) *o-naku nari ni naru (7) o-isogi ni naru (8) o-kiki ni naru (9) o-shirushi ni naru (10) o-tabe ni naru (11) o-deki ni naru (12) nasaru (13) irassharu/korareru

rareru/BI + reru
(1) iwareru (2) motareru (3) tsukurareru (4) korobareru (5) yomareru (6) naku narareru (7) sosogareru (8) kakareru (9) arawasareru (10) kotaerareru (11) akirareru (12) sareru/nasaru (13) korareru/irassharu

B. Matching

1. Sō desu ne, hontō ni kono Morumon Sho o tōshite, ima **Takita-san** no motte orareru gimon nado no kotae o ukeru koto ga dekiru to yakusoku shitai to omoimasu.
2. **Kamisama** to **Iesu Kirisuto** ga, kare no ue, kūchū ni tatte orareta.
3. Hachigatsu jū ni nichi no Dōyōbi ni watashitachi wa baputesumakai o hiraku koto ga dekimasu. Soshite, sono toki ni, **Funai-san** wa baputesuma o o-uke ni narimasu ka.
4. Sō desu ne. Saki hodo, **Ōhara-kun** ga **Kamisama** ga irassharu nowa shinjite iru to iimashita ga, dono yōna keiken kara sono "Kamisama iru" to kanjiru yōni natta no desu ka.
5. **Shiyori-san** wa, hontō ni, **Iesu Kirisuto** ga Kamisama no On-ko de arareru to shinjite irasshaimasu ka.
6. **Kamisama** wa, watashitachi ga, Kamisama no mi-moto ni kaeru koto ga dekiru yōni suru tame ni, sono, Iesu Kirisuto o okuraremashita.
7. **Kamisama** wa watashitachi ga mi-moto ni modotte kuru koto o nozonde irasshaimasu.
8. ... Suru to **Kirisuto** wa kō o-kotae ni narimashita. "Kite go-ran nasai. Sō shitara wakaru darō." Yokujitsu Iesu wa, mō hitori no deshi ni deai, kare nimo, "watashi ni shitagatte kinasai" to iu kantan na kotoba o o-kake ni narimashita.
9. **Iesu Kirisuto** wa toki no chūkan ni chijō ni korare, watashitachi no tsumi o aganatte kudasaimashita.
10. **Kamisama** wa watashitachi no kangae omo go-zonji desu.

C. Replace the word

1. Iesu wa **iwareta**, "koko o tskushi, seishin o tsukushi, omoi o tsukushite, Shu naru anata no Kami o ai se yo" (*Preach My Gospel*, p. 117)
2. Kamisama wa yogensha o **o-atae ni narimashita/ataeraremashita**.
3. Seirei wa anata ga Shu no shimobe de aru koto o akashi suru koto ga **o-deki ni narimasu**
4. Iesu wa kiseki o okonai, fukuin o **o-oshie ni narimashita/oshieraremashita** (わたしの福音を述べ伝えなさい, p. 7).
5. Kono Aganai niwa, Iesu Kirisuto no jūjika deno kurushimi to shi dake denaku, Gessemane no Sono de Shu ga **o-uke ni natta/ukerareta** kurushimi ga fukumarete imasu (わたしの福音を述べ伝えなさい, p. 32).
6. Kamisama ga watashitachi eno ai o **o-shimeshi ni naru** hitotsu no taisetsu na hōhō wa, yogensha o **mesareru/o-meshi ni naru** koto desu (わたしの福音を述べ伝えなさい, p. 32).
7. Kamisama wa ... Iesu Kirisuto no fukuin o kaifuku shi, futatabi oshieru tame ni, yogensha ni shinken no kennō o **o-sazuke ni natta/sazukerareta** no desu (わたしの福音を述べ伝えなさい, p. 33).
8. Kamisama wa Adamu ni, Iesu Kirisuto no fukuin o oshie, shinken no kennō o **o-atae ni narimashita/ataeraremashita** (わたしの福音を述べ伝えなさい, p. 33).

9. Iesu Kirisuto ga **o-umare ni naru/umarerareru** sūhyakunen mae ni, hitobito wa futatabi haikyō ni ochi-irimashita (わたしの福音を述べ伝えなさい, p. 34).
10. Kamisama wa Adamu, Noa, Aburahamu, Mōse, sono hoka no yogensha ni **nasatta** yōni, Josefu Sumisu o yogensha to shite meshi, kanzen na fukuin o chijō ni **kaifuku** **saremashita** (わたしの福音を述べ伝えなさい, p. 33).

D. Common Errors

(1) ataeraremasu, **ri** is not necessary (2) o-oshie ni narimashita. **O-manabi shimashita** is humble language is would not be used to talk about something that God did. (3) There is nothing wrong with this sentence except that this is humble language and not respectful language. (4) Correct Form: o-tasuke ni narimashita. (5) ai shite oraremasu. Words that require **suru** cannot take the **o-BII ni naru** form. (6) Correct form: **koraremashita. Koreru** means to "be able to come" (7) Correct Form: Kamisama wa watashitachi **o** ai **shite oraremasu**. (8) Correct Form: **koraremashita**. **O-ki shimashita** means to humbly wear, which does not fit the context, nor would you use the humble verb form when talking about Jesus Christ.

E. Error Correction

(1) Kamisama wa Josefu Sumisu no shitsumon o **kikaremashita**. (2) Kamisama wa subete no hitobito ni ki o kakete **orimasu.** (3) tsumo zontaikai no toki wa dendōbukaichō ga **koraremasu**.(4) Iesu Kirisuto wa **aganawaremashita**. (5) Doko ni **ikaremasu** ka.

F. Preach My Gospel Activity

Baptism and Confirmation

1. Iesu Kirisuto wa watashitachi no mohan to shite, baputesuma o o-uke ni nararemashita.
2. Kamisama wa watashitachi ga go-jibun no mi-moto e modoru hajime no suteppu to shite baputesuma o yōi saremashita.
3. Tenpu wa On-chichi to Iesu Kiristuo o shinji, kui-aratame, baputesuma o ukeru toki, tsumi ga yuru-sareru (passive voice) to yakusoku sarete imasu.
4. Baputesuma ni yori, tsumi ga kiyomererareru (passive voice) to Iesu Kirisuto wa iwarete imasu.
5. Iesu Kirisuto wa mizu ni shizumeru baputesuma o ukeru koto ni yotte, tsumi no yurushi o yakusoku saremashita.
6. Iesu Kirisuto go-jishin mo baputesuma o ukeraremashita.
7. Iesu Kirisuto wa watashitachi ni kuiaratame no kikai o o-atae ni narimashita.

G. Scripture Activity

1. (a) Nephi uses respectful language to talk about the Spirit because the Spirit is a member of the Godhead and higher in status than Nephi. (b) Nephi uses respectful language to talk with the Spirit because the Spirit is a member of the Godhead and higher in status than Nephi. (c) The Spirit speaks in regular form to Nephi because Nephi is lower in status. (d) Interestingly enough, Nephi uses regular language to talk about the angel, probably because the angel is considered to be on the same level as Nephi as a fellow servant of God. Answer (1f) will show that the Angel is probably still considered to be a little above Nephi (e) Nephi uses **masu** to speak with the angel to be polite. (f) The angel speaks in regular form to Nephi, probably because he is a being in slightly higher status than Nephi.

Verbs of Giving and Receiving

A. Choose the Verb

(1) Bte kudasaru (2) Kureru (3) Ageru (4) Bte itadaku (5) Kudasaru (6) Bte kureru (7) ~sasete itadaku (8) Bte kudasaru (9) Bte kudasaru (10) Bte itadaku (may we have you bring), Sashiageru (Book of Mormon we gave you) (11) Bte morau (12) Bte itadaku

B. Translate: English to Japanese

(1) Kono messēji o kiku toku ni, mimi dake dewa naku, kokoro mo katamukete kiite mite kudasai. (2) Kichijōji no chōrōtachi ni eikaiwa no chirashi o kubaru no o tedatte moraimashita. (3) Kantoku chōrō wa atarashiku riferō o morau hōhō o shōkai shite kuremashita. (4) Dendō ni deru toku ni, tomodachi no akashi o kaita Morumon sho o agemashita. (5) Watanabe san ni denwa shite, kinyōbi ni yakusoku o tsukutte moratte mo ii desu ka. (6) Seirei wa heian to nagusame o ataete kudasaimasu. (7) Kawamura kaichō, Tateishi san no ressun ni tachiatte itadakemasen ka. (8) Numata bisshoppu, konshū Saho kyōdai o hōmon sasete itadakimashita. (9) Baputesuma o uketa ato ni, jūbun no ichi no rippō ni shitagatte itadakemasu ka. (10) Dendōshunin no Meguro kyōdai ni kyūdōsha no gimon o dō yatte kaiketsu suru ka oshiete itadakimashita. (11) Kamisama wa Watashitachi

ga seichō shi, Kamisama no yōni naru koto ga dekiru yōni sentaku no jiyū o kudasaimashita. (12) Senkyōshi toshite ni nenkan Kamisama no kodomotachi ni hōshi sasete itadaite imasu. (13) Watashi no wādo no shotō kyōkai no kodomotachi ga ōki na Kurisumasu kādo o okutte kuremashita. (14) Watashitachi ga seisan o itadaku toki, Shu wa tsumi no yurushi o kōshin shite kudasaimashita. (15) Issen nen ijō kakete, Kamisama wa Watashitachi ni Kirisuto no kyōgi o oshieru tame ni Morumon sho o junbi shite kudasaimashita. (16) Senkyōshi toshite hatarakidashite kara, Watashi no kazoku wa busshitsuteki, soshite reiteki ni mo Kamisama kara shukufuku o itadaite imasu.

C. Translate: Japanese to English

(1) In the pre-earth life, (God) loved us in His presence. (2) God always loves all people. (3) When (we) make a sacrifice of ourselves, God gives us blessings. (4) (We) would be thrilled if we could have you participate in sacrament meeting in a spirit of worship. (5) We are planning on having (you) come to the next Young Women activity. (6) We want to have you too feel God's love just like we do. (7) The Holy Ghost causes us to feel warm feelings. (8) Jesus Christ took upon (Him) our sins, receiving all suffering for us. (9) We will have (you) make us *mugicha*. (10) Will you pray (to know) whether or not this promise the Lord gave us is true?

D. Common Errors

(1) While the sentence is grammatically correct, the missionary wanted to say, "*I* gave the Book of Mormon." "Watashi wa" is unnecessary; both the giver and the receiver *need* to be specified only when you are not either the giver or the receiver. For example, "Ane wa watashi no tomodachi ni hon o agemashita" - "(My) older sister gave a book to my friend." (3) Correct Sentence: Kamisama wa Watashitachi ni kazoku o ***kudasaimashita***. When speaking of God, always use the honorrific verbs of giving and receiving. (4) Correct Sentence: Watashi wa okurimono ***o*** moraimashita. When using *morau*, the object received is marked by *o*. (5) Correct Sentence: Morumon sho ni tsuite ***wakachiawasete itadakimasu***. As a missionary, when doing something for someone else, use ***~****sasete itadaku* to be respectful. (6) Correct Sentence: Yamazaki chōrō wa watashi no dōryō ***ni*** chirashi o kuremashita. When using *kureru*, the receiver is marked by *ni*. (2) Correct Sentence: ***Tōrēna wa/ga*** Morumon sho o kuremashita. When using *kureru*, the person giving is marked by *wa* or *ga*. (7) Correct Sentence: Iesu Kirisuto ni yotte tsumi no yurushi o ***itadakemasu***. When speaking of Jesus Christ, always use the honorrific verbs of giving and receiving. (8) Correct Sentence: ***Dendōbukaichō ni*** kankoku o moraimashita. When using *morau*, the giver is marked by *ni*. (9) Correct Sentence: Kyōju wa shukudai o ***kudasaimashita***. When someone is giving something to you, kureru/kudasaru are used. Becasue the professor is over the students, *kudasaru* is used. (10) Correct Sentence: Bisshoppu ni tanomarete wakai dansei ni ressun o ***oshiesasete itadakimashita***. As a missionary, when doing something for someone else, use ***~****sasete itadaku* to be respectful.

E. Error Correction

(1) Correct as is. (2) Correct Sentence: Seirei wa hitobito ni tadashii michi o erabu yō michibiite ***kudasaimasu***. (3) Correct Sentence: Watashitachi to tomo ni chie no kotoba o ganbatte mamotte ***itadake***masu ka. (4) Correct Sentence: Reiteki na jōtai o tamotsu tame ni chie no kotoba ni shitagatte itadak***e***masu ka. (5) Correct as is. (6) Correct Sentence: Watashitachi wa kurushinde iru hito o tasuke***sasete itadaite*** imasu.

Review: Social Interaction

A. Error Correction

Elder Kishi:	Kono aida wa hontō ni o-sewa ni ***narimashita***. (Polite Verb Form - *masu*)
President Tokuzawa:	Tonde mo arimasen. Dōzo, suwatte kudasai. Inotte kara, hanashimashō ka. Numata kaichō, o-negai dekimasu ka. ***~****Inori****~***
President Tokuzawa:	Jaa, chōrōtachi no hō kara, o-negai shimasu.
Elder Kishi:	Mazu, watashitachi ni nandemo tedasuke dekiru koto ga areba, zehi oshiete itadaketara ***to omou n desu ga***... (Verbs of Giving and Receiving)
President Tokuzawa:	Ōshima kaichō, nanika arimasu deshō ka.
President Ōshima:	Sō desu ne… Sagamihara wādo no bisshoppu wa mesareta bakari na node, kare o yoku tetsudatte moraeba, tasukaru to omoimasu.
Elder Kishi:	Wakarimashita. Sagamihara no chōrōtachi ni tsutaete ***okimasu***. Sono hoka ni wa, nanika gozaimasen ka. (Polite Verb Form - *masu*)
President Ōshima:	Toriaezu, sore de daijōbu desu.
Elder Kishi:	Sō ***desu ka***. Tokoro de, go-sōdan shitai koto ga gozaimasu ga… (Is, am, are - *desu*)
President Tokuzawa:	Hai, nan deshō.
Elder Shibata:	Hitotsu dake nan ***desu*** ga, dendōshunin igai ni wādo shidōsha ga maishū dendōchōseishūkai ni irasshatte inai node, chōsei wa sukoshi muzukashiku natte ***imasu***. (Is, am, are - *desu* & Polite Verb Form - *masu)*

President Ōshima:	A sō… Jaa, bisshopputachi to hanashimasu ne.
Elder Shibata:	Arigatō ***gozaimasu***. Watashitachi kara wa ijō ***desu***. (Is, am, are - *desu*)
President Tokuzawa:	Dōmo, itsumo nesshin na hatarki, arigatō.
Elder Kishi:	Iie, kochira koso. O-jikan o saite ***itadaki***, arigatō gozaimashita. Kore kara mo, dōzo yoroshiku o-negai itashimasu. Dewa, shitsurei itashimasu. (Verbs of Giving and Receiving)

ATTENTION: The above dialogue may seem rather formal. However, the expressions the missionaries use are *taigū-hyōgen* (待遇表現): attitudinal expressions. They will help you interact much more effectively.

Dialogue Translation

Elder Kishi:	*Thank you so much for everything since last time*.
President Tokuzawa:	*Not at all. Please, sit down. Shall we talk after prayer. President Numata, can I ask you?*
President Tokuzawa:	*Well, please, from the elders.*
Elder Kishi:	*First, if there is anything we can help with, if you would tell us...*
President Tokuzawa:	*President Ōshima, do (you) have anything?*
President Ōshima:	*Well... The Sagamihara ward bishop was just barely called, so if you could give him a hand, that would help.*
Elder Kishi:	*Will do. We'll tell the Sagamihara elders. Do (you) have anything else?*
President Ōshima:	*For now, that's all.*
Elder Kishi:	*Okay. Actually, we have something we'd like to discuss.*
President Tokuzawa:	*Yes, go ahead.*
Elder Shibata:	*It's only one thing. Except for the ward mission leaders, ward leaders are not coming to missionary coordination meeting. So, coordinating has become difficult.*
President Ōshima:	*Really? Well, I'll talk to the bishops.*
Elder Shibata:	*Thank you. That's all from us.*
President Tokuzawa:	*Thank you for always working hard.*
Elder Kishi:	*No, no, thank you for taking time for us. We look forward to working together. We will excuse ourselves now.*

B. Error Correction

Senkyōshi: Hontō ni Kamisama no watashitachi ni taisuru keikaku to mokuteki o rikai suru koto ni yotte hibi no seikatsu no naka de heian to shiawase o motto kanjiru yōni naru to shitte ***(1)** ~~**iru**~~ **imasu**. Mata, fukuin ga motarasu shukufuku o keiken suru toki, Musuko Aruma no yōni, hitobito to korera no koto o wakachiaitai to omou yō ni nari, soshite watashitachi ga "ajiwatta hijō na yorokobi o ajiwawase, karera mo Kami kara umare, Seirei ni mitasareru yō" ni naru to ***(2)** ~~**omou**~~ **omoimasu**. (Alma 36:24) Sukui no Keikaku ni tsuite sukoshi ***(3)** ~~**hanashita**~~ **o-hanashi shimashita** keredomo, Shimai wa, kono messēji o hitsuyō to shite iru kata, mata wa fukuin ni kyōmi o ***(4)** ~~**o-mochi shite iru**~~ **motte orareru** kata o donata ka ***(5)** ~~**zonjimasu**~~ **go-zonji desu** ka?

Kyōkaiin: Sō desu ne … anmari fukuin ni kyōmi no aru hito o dareka sugu ni omoitsukimasen ga …

Senkyōshi: Sō ***(6)** ~~**da**~~ **desu** ne … tatoeba, saikin go-kazoku o nakusareta kata toka, jinsei no mokuteki ni tsuite shiritai to omou kata toka …

Kyōkaiin: Unn … sō desu ne … a, sō desu, eto, onaji kaisha de issho ni hataraiteorareru kata de, sū nen mae okusan ni sakidatarete, ima hitoride kurashiteiru o-toshiyori no kata nan desu ga … chotto sabishii to omou n' desu ne … kokoro ni ukanda nowa, kare dake desu kedo … moshi yokattara, senkyōshitachi ga hōmon shite kudasaimasu ka?

Senkyōshi: A, hai, ***(7)** ~~**wakatta**~~ **wakarimashita**. Dōmo arigatō gozaimasu. O-tomodachi no renrakusaki o oshiete ***(8)** ~~**moraemasu**~~ **itadakemasu** ka?

Kyōkaiin: A, hai, sō desu, Fujiki Tomihiro-san to iu hito de ...
…. (gives information) …

Senkyōshi: Fujiki Tomihiro-san desu ka ne. Hōmon suru toki ni, "Hayashi Kenji-san no shoukai de hōmon shimashita" to tsutaete mo ***(9)** ~~**ii**~~ **yoroshii** desu ka?

Kyōkaiin: A, hai, sō desu.

Senkyōshi: Soshite, kōfuku o mīdasu to iu DVD o misetai to omowaremasu ga, dō omoimasu ka?

C. Guess the Phrase:

(1) gochisōsama deshita! (2) itadakimasu (3) o-jama shimasu (or, o-jama itashimasu) (4) shitsurei shimasu (or, shitsurei itashimasu) (5) O-tsukaresama desu! (6) Dōmo arigatō gozaimasu. (7) ... Gozonji desu ka? (8) Yoroshiku o-negai shimasu (or, Yoroshiku o-negai itashimasu) (9) O-negai shimasu (or, O-negai itashimasu) (10) O-matase shimashita (or, O-matase itashimashita).

E. Audio Activity

(1) ... au koto ga dekinaku natte shimaimashita. (2) Moshi wake arimasen. For the difference between "moshi wake arimasen" and "gomen nasai" and "sumimasen," see Activity I under Review with a Native Speaker. (3) Watashi no hō kara mata moichido kurikaeshi [1]**o**-denwa [2]**sasete** [3]**itadaku** [4]**to omou** 'n [5]**desu** [6]**keredo** (4) Dōmo arigatō gozaimasu. Sore de shitsurei shimasu. (5) Sore de shitsurei **ita**shimasu.

F. Scripture Activity

Answers for モーサヤ 2:22	
Question 1	Benjamin is the king of those to whom he is speaking.
Question 2	*Kenjōgo*: none. *Sonkeigo*: anataga. *Teineigo*: none.
Question 3	King Benjamin is the servant of God.
Question 4	*Kenjōgo*: none. It is not applicable because King Benjamin speech about God is with respect to the people. *Sonkeigo*: yōkyū shite orareru, yakusoku shite kudasatte iru, iwareta, henkō sarenai, sakae sasete kudasaru. *Teineigo*: not applicable.
Question 5	King Benjamin is teaching the people about their God and their relationship to Him. (*Note*: It was not appropriate for King Benjamin to use much *keigo* when speaking to his people. However, as a missionary, use *keigo* with those with whom you talk and interact.

Answers for アルマ 8:20	
Question 1	Amulek is a member of the church of which Alma is the prophet.
Question 2	*Kenjōgo*: zonjite imasu, sashiagemasu. *Sonkeigo*: oide kudasai, kata. *Teineigo*: all sentences end in *masu* or *desu* form. Uses *desu kara* instead of *da kara* when beginning a sentence.
Question 3	Same as question 1.
Question 4	Same as question 2.
Question 5	Amulek is welcoming the prophet Alma into his home.

Answers for アルマ 18:27	
Question 1	Ammon is a servant to the king and a missionary to the king and his people.
Question 2	*Kenjōgo*: mōshiagemasu, itashimasu. *Sonkeigo*: odoroite orareru, o-nozomi ni naru. *Teineigo*: all sentences end in masu or desu form. Uses desukara instead of dakara when beginning a sentence.
Question 3	Same as question 1.
Question 4	Same as question 2.
Question 5	Ammon is resolving the concern of his investigator, King Lamoni.

Answers for アルマ 60:12-13	
Question 1	Moroni is the Nephite's chief general under the direction of Pahoran, a political leader.
Question 2	*Kenjōgo*: mōshimasu. *Sonkeigo*: anatagata. *Teineigo*: All sentences end in *masu* or *desu* form. Uses *sono yōni* instead of *sore*. Uses *deshō* instead of *darō*.
Question 3	(1) Moroni is the leader of the killed soldiers. (2) Moroni is the servant of God.

Question 4	(1) Regarding killed soldiers: not applicable. (2) About God: *Kenjōgo*: not applicable. *Sonkeigo*: go-jibun, shite okaremasu. *Teineigo*: not applicable.
Question 5	Moroni is writing a letter of complaint to Pahoran in which he talks about God and his own soldiers.

Answers for 第三ニーファイ 27:3	
Question 1	Jesus is the Lord and Savior of the disciples.
Question 2	*Kenjōgo*: itadakitai, zonjimasu, gozaimasu. *Sonkeigo*: o-oshie. *Teineigo*: all sentences end in *masu* form. Uses *dono yōna* instead of *nan no*.
Question 3	The disciples are the ecclesiastical leaders of the people.
Question 4	Not applicable.
Question 5	The disciples are seeking counsel from the Savior about the church.

Is, am, are - *de aru* & *da*

A. Fill in the Box

de aru

	positive	negative
present	de aru	dewa nai
past	de atta	dewa nakatta

da

	positive	negative
present	da	ja nai
past	datta	ja nakatta

B. Provide the Correct Form

(1) de atta; datta; (2) dewa nakatta; ja nakatta; (3) de atta; datta; (4) de aru; da; (5) dewa nai; ja nai; (6) dewa nakatta; ja nakatta; (7) de atta; datta; (8) de aru; da

C. Adapt for Use

(1) Itō-san, **jinsei no mokuteki wa nan <u>de aru</u>** to omowaremasu ka? (2) Morumon Sho ga shinjitsu no shomotsu **<u>de aru</u>** koto o shiritai to omowaremasu ka. (3) **Hitusyō <u>dewa nai</u>** to omoimasu. (4) **Josefu Sumisu ga shinjitsu no yogensha <u>de atta</u>** to akashi shimasu. (5) Kazoku wa Kami kara sadamerareta mono **<u>de aru</u>** node ... (6) **Kono gensoku ga shinjitsu <u>de aru</u>** koto o samazama na shiren o tōshite shitte imasu. (7) **Sore wa kantan na koto <u>dewa nakatta</u>** desu ga, doryoku shite, norikoeru koto ga dekimashita.

E. Common Errors

1. Sono toki, dono kyōkai de atte mo shinjitsu **<u>dewa nakatta</u>** to iimashita.
   At that time, he said that <u>none</u> of the churches <u>were</u> true.
(past negative is *dewa nakatta*)

2. Kinjo-san ga **<u>isogashii</u>** to omoimasu.
   I think Mrs. Kinjo <u>is busy</u>.
(i-verbs are already in plain form. Adding a *desu* would make it polite. But a plain form "*de aru*" or "*da*" would serve no function, and is not used with i-adjectives)

3. Itō Kyōdai no o-hanashi wa **<u>subarashikatta</u>!**
   Brother Itō's talk <u>was wonderful</u>!
("*subarashii*" is an i-adjective. See explanation for Question 2. Also, past positive for i-adjectivse is *-katta*)

4. Kazoku to issho ni katei no yube o suru no wa **<u>tanoshikatta</u>.**
   Doing family home evening together with my family <u>was fun</u>.

5. Toyohashi wa watashi no eria **<u>dewa nakatta</u>.**
   Toyohashi <u>wasn't</u> my area.

6. Kono ressun wa naga **<u>sugiru</u>** to omou.
   I think this lesson <u>is too</u> long.
("sugiru" is a verb that would conugate to *sugimasu*, so it would not use a "*da*" or "*de aru*")

7. Takita-san no musuko-san **<u>janai</u>.**
   That <u>isn't</u> Mr. Takita's son.
(present negative is *janai* or *dewa nai*)

8. Ano nekutai wa **takai** ne!
   That neck tie <u>is expensive</u>!

9. Bukkyō **<u>dewa nakatta</u>**.
   He <u>wasn't</u> Buddhist.

10. Dendō no mae ni daigakusei **<u>dewa nakatta</u>**.
    I <u>was not</u> a college student before my mission.

F. Error Correction

(1) correct as is; (2) Yogensha no “yo” wa “yogen” no “yo” janai desu; (3) Senshū no nichiyōbi wa danjiki akashikai dewa nakatta node, konshū wa kitto sō desu yo; (4) correct as is; (5) Kono chijō ni futatabi shinken ga ataerareta koto wa, ōki na shukufuku da to omotte imasu; (6) Rakutan saseru koto wa, Satan no kōgeki no hitotsu de aru to shiru hitsuyō ga arimasu; (7) Watashitachi wa zense de shinkō ga fukaku, Kami ni chūjitsu datta node, ima, chijō ni iru koto ga dekiru n desu.

G. Scripture Activity

What is faith not? (Shinkō towa monogoto o kanzen ni shiru koto **dewa nai**.) What does someone with faith do? (Mada mite inai shinjitsu no koto o mochinozomu no **de aru**.)

I. Audio Activity

1. Takita-san (a) No, not really (b) いや、あんまり好きじゃないんだけど (Iya, anmari suki janai n’ da kedo); (b) 2. Kinjo-san (a) ja nakute; ja nai (*Dakara senkyōshi ga mai nichi inotte ite, watashi ga baputesuma o ukeru sono chikaku ni yameru n’ ja nakute, motto saki ni yameru yōni, senkyōshi ga inotte kurete ita n’ ja nai kana to. Ima wa omoimasu kedo. Sonnani muzukashikunakatta n’ desu kedo ne*) (b) da box - present negative (c) “is/are/am not” (d) different (e) not; rather than; instead of (f) I wonder if they didn’t ... (meaning, “I wonder if they did ...); actually meant in the positive here, or as a rhetorical question (g) Paraphrased: So, that’s why now I wonder if the missionaries were praying every day for me to quit sooner, rather than quitting close to my baptism. Because it wasn’t that hard. 4. Review and Compare In these sentences, Takita-san uses “ja nai” literally, to mean “not,” (suki ja nai - I don’t like it). He doesn’t like his job. Kinjo-san uses “ja nakute,” to mean “not this, but that,” or “rather than,” which is a common use of “ja nai” in Base *-te* (ja nakute). The last time she says “ja nai,” she uses it to say “I wonder if that isn’t so” or “is so.” Although ja nai literally means “is not,” here, it means the opposite, or the positive. This also sometimes happens in English, as in, “I wonder if that isn’t Ted’s dad,” which really means, “I wonder if that *is* Ted’s dad.”

J. Learn with Your Companion

1. *datta* - was	3. *dewa nakatta* - wasn’t	5. *ja nakatta* - wasn’t	7. *de aru* - is
2. *da* - is	4. *de atta* - isn’t	6. *ja nai* - isn’t	8. *dewa nai* - isn’t

1. wasn’t - (a) *dewa nakatta*; (b) *ja nakatta*	4. isn’t - (a) *dewa nai*; (b) *ja nai*	7. are - (a) *de aru*; (b) *da*	10. am - (a) *de aru*; (b) *da*
2. was - (a) *de atta*; (b) *datta*	5. were not - (a) *dewa nakatta*; (b) *ja nakatta*	8. were - (a) *de atta*; (b) *datta*	11 weren’t - (a) *dewa nakatta*; (b) *ja nakatta*
3. is - (a) *de aru*; (b) *da*	6. are not - (a) *dewa nai*; (b) *dewa nakatta*	9. am not - (a) *dewa nai*; (b) *ja nai*	12. aren’t - (a) *dewa nai*; (b) *ja nai*

Existence Verbs - *aru* & *iru*

A. Complete the Sentence:

(1) ni, wa, ga, arimasu (2) ga, imasu (3) ga, atte (4) arimashita (5) ni, ori [*i* & *ite* are also grammatically acceptable], ni, iru [*imasu* is also grammatically acceptable]. (6) ga, nakereba, ni, wa, ga, arimasen (7) ni, arimasu (8) ga, aru (9) wa, ni, ite (10) ni, wa, ga, ari, ga, aru [*arimasu* is also grammatically acceptable].

B. Describe the Picture

(1) Aruma wa mizu no naka ni imasu. (2) Soshite, Kare ni wa shatsu ga arimasen. (3) Nīfai wa chichi Rīhai no soba ni imasu. (4) Nīfai wa yumiya ga arimasu. (5) Kyameru ga Rīhai no mae ni imasu. (6) Kyameru no ue ni wa nimotsu ga arimasu.

C. Common Errors:

(1) Correct Sentence: Sore wa chinpunkanpun ***desu***. *de gozaimasu* is a polite form of *desu*, but this idiomatic expression takes *desu*. The polite *gozaimasu* indicating existence or posession is inapplicable in this situation. (2) Correct Sentence: Jitensha wa koko ni ***arimasen***. *Dewa arimasen* is part of the *desu* box; *arimasen* is part of the *aru* box. The incorrect sentence roughly translated would indicate the bike literally *is* the referred place, as opposed to *being at* the referred place. (3) Correct Sentence: Watashi wa chirashi ga ***arimasen deshita***. *dewa arimasen deshita* is part of the *desu* box; *arimasen deshita* is part of the *aru* box. The incorrect sentence makes no sense. (4) Correct Sentence: Watashi wa o-kane ga ***nai***. *naranai* is simply incorrect. NOTE: Do not use plain form; use *masu* form when ending a sentence. (5) Correct Sentence: Kyōkaidō wa aka ***dewa arimasen*** -OR- Kyōkaidō wa ***akaku (wa) arimasen***. This is because the speaker wanted to say what the church building *is*. The incorrect sentence roughly translated would indicate the church building *has* red, which makes no sense. (6) Correct Sentence: Samui ***desu***. i-adjectives always take desu. (7) Correct Sentence: Watashi no ashi wa itai ***desu***. See above explanation. (8) Watashi no kaban ni wa Morumon sho ***ga arimasu***. The problem is the same as sentence 2. (9) Correct Sentence: Watashi no dōryō wa doko ***ni*** imasu ka. The location of existence is marked with *ni*. (10) Correct Sentence: Watashi wa akashi ga ***arimasu***. *iimasu* (note the two i’s) is the *masu* form of the verb *iu*, not *iru*. Moreover, the

correct verb is *aru* because testimonies are inanimate. (11) Correct Sentence: Watashi wa jisho ga ***nakatta***. *naranakatta* is simply incorrect. NOTE: Do not use plain form; use *masu* form when ending a sentence. (12) Correct Sentence: Chichi wa Watashi o ***ai shite imasu***. *de imasu* is simply incorrect, making no sense. (13) Correct Sentence: Inoreba Mitama ***o ukeru*** koto ga dekimasu. Using *ga aru* implies that you are in posession of the Spirit which is incorrect. (14) Correct Sentence: Watashi wa jitensha ***ga*** arimasu. The thing possessed is marked by *ga*.

D. Error Correction:

(1) Correct Sentence: Kyō wa ressun ***ga*** mittsu arimasu. (2) Sakuno san igai ni go-kyōdai wa ***irasshaimasu*** ka. (3) Watashi wa kono kyōkai ga shinjitsu no kyōkai de aru to iu akashi ***ga*** arimasu. (4) Hitobito wa jibun ni ***aru*** chie ya chishiki o tsukatte, iroiro na kaishaku o shimashita. (5) Correct as is. (6) Ima, Morumon sho ga ***gozaimasu*** ka. (7) Correct as is. (8) Morumon sho ga itsumo mieru tokoro ***ni*** aru to, motto yomiyasuku narimasu yo. (9) Naoko san ga ima yonda naka de, dono yōna tejun ga ***aru*** ka to rikai sarete imasu ka. (10) Jissai ni Kumiko san ga Morumon sho o yonda ato ni inotte Kamisama ni shinjitsu ka dō ka tazunerareta keiken toka wa ***gozaimasu*** ka.

Currently Verbing - B*te iru*

A. What's the Difference?

(1) The first sentence asks whether Mr. Tanaka came and is still at the church. The second sentence simply asks if he came to (or was at) the church, which could be at any time. It says nothing about whether or not Mr. Tanaka is till at the church. (2) The first sentence means we have returned home and are at home; It does not mean currently returning home. The second means we will go home. (3) The first sentence means that all young missionaries are not married; the second that all young missionaries will not get married. (4) The first sentence means the actor has learned *kanji*. The second sentence means that the actor is currently studying Japanese. (5) The first sentences means God has ordained the family as the unit of society and the ordination is still in place. The second sentence means that God ordained the family but it does not comment on the present state. (6) The first sentence indicates that Mr. Nakagawa was going to church for a period of time. The second sentence simply means that Mr. Nakagawa went to the church, with no comment about current state or how many times he went. (7) The first sentence means "I know." It carries a rude connotation; the second means "I got it," or "I will do that." (8) The first sentence means the person moving will pass, while the second means the person moving has passed and is still in that state of being passed. (9) The first sentence means that person conducting the interview has begun the interview and in in the middle of the interview. The second sentence means the person conducting the interview will begin the interview sometime in the future. (10) The first sentence means the reader habitually reads from the Book of Mormon every day. The second sentence means that the reader is currently reading in the Book of Mormon. (11) The first question asks how far the person *has read* in the Book of Mormon. The second sentence asks how far the person *will read* in the Book of Mormon. (12) The first sentence means the person has found and located the Suzuki home. The second sentence indicates the person is currently searching for the Suzuki home.

B. Translation

(1) Kyō wa Robins chōrō ga shokyū no eikaiwa o oshiete imasu. (2) Iraira shite iru toki ni Morumon sho o yomu to, yasuraka na kimochi ni naru koto ga dekimasu. (3) Kitto Iesu Kirisuto mo Itakura shimai to onaji koto o sarete ita to omoimasu yo. (4) Kyōkai ga reikai ni mo soshiki sarete ite, soko ni mo watashitachi no yōna senkyōshi ga imasu. (5) Moshikashitara, mō Shiroishi-san wa kyōkai ni tsuite iru to omoimasu ka. (6) Senkyōshi no mokuteki de hitobito o Kirisuto no moto e michibiku tame ni baputesuma ga kyōchō sarete imasu. (7) Tōji, Amerika dewa, iroiro na kange no shūkyō ga ari, hitobito wa konran shiteimashita imashita. (8) Hattori kazoku no ie ni wa itaru tokoro ni Kirisuto no e ga kazatte arimashita. (9) Senkyōshi na node, Ima wa terebi o mite imasen. (10) Maishū hitotsu atarashii seiku o oboeru yōni shite imasu. (11) Watashitachi wa, donna toki mo, doko ni ite mo, Shu o hitsuyō to shite imasu. (12) Watashitachi wa maishū nichiyōbi, kyōkai e iki, seisan o ukete imasu.

C. Common Errors

(1) Correct Sentence: Zannen na koto ni, Matsumura san wa ***shinisō ni narimasu*** / ***shinu tokoro desu***. The incorrect sentence means that Ms. Matsumura die and is in that state, or in other words, is dead. (2) Adamu to Eba no sentaku no tame ni, watashitachi wa daraku ***shite imasu***. B*te iru* is more accurate because we are still experiencing the results of the Fall. (3) Correct Sentence: Kyō wa, Takahashi san ga shūkai ni ***kimasen***. The incorrect sentence indicates that Mr. Takahashi is not at the church because he has not come.

D. Error Correction

(1) Correct Sentence: Ima denwa shite iru ***tokoro na*** node, hanasemasen. OR Ima denwa-***chū na*** node, hanasemasen. (2) Correct as is. (3) Correct Sentence: Ganbatte kanji o manande iru ***tokoro desu***. (4) Correct Sentence: Umareru mae ni, Kamisama to sun***de imashita***. (5) Correct as is. (6) Correct as is.

Scripture Activity

(1) haitte iru, okonatte iru, ukete iru. (2) B*te iru* is used because the person doing each verb has done the action and is in the resultant state of the action. (3) This tells that unless one has entered the gate (baptism), followed the commandments of the Father, and received the Holy Ghost, they are *not* in the straight and narrow path.

Review: State of Being

A. Error Correction

Elders: Ogata kyōdai no koto nan desu ga, nanika go-zonji desu ka?

Bishop: Ogata kyōdai ne… ii kyōdai desu yo. Tada, tsukarete iru n desu. Kagakusha de, ima totemo taisetsu na jikken o shite iru tokoro desu. Dakara, nichiyōbi ni ***hataraite*** iru n desu.

Elders: Sō ***desu*** ka. Ogata kyōdai wa doko de hataraite imasu ka.

Bishop: Saitama daigaku desu yo. Jugyō mo oshite ite, rippa na kyōshi da sō desu.

Elders: Omoshiroi hito rashii desu ne. Kazoku wa ikaga ***desu*** ka.

Bishop: Unn… san-nin kazoku de, mina genki desu yo. Demo, kyōdai ga konaku natte kara, okusan to musume-san mo konakunarimashita. Mina yonnen mae ni, baputesuma o ukete, ototoshi kara musubikatamerarete ***imasu***.

Elders: Watashitachi ni nanika dekiru koto ga ***arimasu*** ka.

Bishop: ***Arimasu*** yo. Kondo no doyōbi no asa Ogata kyōdai o hōmon shite kuremasen ka? Sono toki o-taku ni iru hazu desu. Watashi wa doyōbi shigoto aru kara ne.

Elders: Wakarimashita. Hōmon itashimasu.

B. Error Correction

Watashitachi wa senkyōshi toshite, Iesu Kirisuto no daihyōsha toshite, messēji o wakichiatte iru n desu keredomo. Kono messēji wa Ten no Otōsama to iu Kamisama ni tsuite [1]**desu** ne. Kamisama wa watashitachi no Ten ni [2]**irassharu** Otōsama de watashitachi wa sono Ten no Otōsama no musuko-musume nan [3]**desu** ne. Nanode, watashitachi wa mina kyōdai-shimai to iu wake nan [4]**desu** keredomo. Sono messēji o [5]**wakichiatte imasu**. Soshite sono Ten ni irassharu Kamisama ga hontō ni watashitachi o kokoro kara watashitachi hitori-hitori no koto o ki ni [6]**kakete orareru** sonzai de aru to iu koto o mina-san ni [7]**o-tsutae shite iru** n desu keredomo, Kamisama ni tsuite dono yōna imēji o o-mochi desu ka?

C. Translation

Shintō, Bukkyō, soshite Kirisutokyō sorezore no inori ni wa jūyō na chigai ga arimasu. Bukkyō no inori de wa meisō shinagara fukaku monogoto o kangae, yoi mono o jibunjishin ni toriireyō to shite imasu. Bukkyō ni wa anshō suru inori (nenbutsu) mo arimasu. ōkuno no Shintō no inori wa sude ni kakareta inori o yonde imasu. Bukkyō to Shintō de wa inori o tōshite no Kami to no chokusetsu no tsunagari wa arimasen. Kirisutokyō no inori ni wa meikaku na chigai ga arimasu. Kodomo ga chichioya ni jinsei ni tsuite sōdan suru yōni, watashitachi wa inori ni yotte Kami to hanashiau koto ga dekimasu. Watashitachi wa Kami ni, soshite Kami wa watashitachi ni kataru koto ga dekimasu. Kirisutokyō no inori wa sōgoteki na mono desu.

H. Writing Activity

Both the Japanese and English answers are taken straight from the scriptures. Note: The first listed answer for Question 1, V.12 does not have *da*/*de aru*/*desu*, *aru* & *iru*, or B*te iru*.

Question 1		
V.10	...sono osoroshii kaibutsu to wa shi to jigoku de ari...	*...yea, that monster, death and hell...*
V.11	Isuraeru no Seija de aru watashitachi no Kami...	*...our God, the Holy One of Israel...*
	...watashi ga katte kita kono shi wa nikutai no shi de atte...	*...this death, of which I have spoken, which is the temporal...*
	Sono shi to wa haka no koto de aru.	*...which death is the grave...*
V.12	...watashi ga katte kita kono shi, sunawachi rei no shi...	*And this death of which I have spoken, which is the spiritual death...*
	Sono rei no shi to wa jigoku no koto de aru.	*...which spiritual death is hell...*
v.13	Karera wa ikeru mono de atte...	*...they are living souls...*

Question 2		
V.13	...watashitachi no yōni niku ni atte kanzen na chishiki o motsu.	*...having a perfect knowledge like unto us in the flesh...*
	Watashitachi ga motte iru chishiki wa, sono toki ni kanzen ni naru no de aru.	*...save it be that our knowledge shall be perfect.*
V.14	Sore de watashitachi wa, jibun ni tsumi ga aru koto, kegarete iru koto, hadaka de aru koto ni tsuite, subete kanzen na chishiki o eru.	*Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness...*
V.15	...sude ni fushi to natte iru...	*...they have become immortal...*
	Sore kara sabaki ga atte...	*...then cometh the judgment...*
V.16	...gi ni kanatta mono wa sono mama gi no jōtai ni ari...	*...they who are righteous shall be righteous still...*
	...kegarete iru mono wa, sono mama kegarete iru jōtai ni aru.	*...they who are filthy shall be filthy still...*

Adjectives

A. Conjugate

(1) i-adjective; utsukushii, utsukushikunai, utsukushikatta, utsukushikunakatta (2) i-adjective; ii/yoi, yokunai, yokatta, yokunakatta (3) na-adjective; shinsei na, shinsei desu, shinsei dewa arimasen, shinsei deshita, shinsei dewa arimasen deshita (4) i-adjective; hazukashii, hazukashikunai, hazukashikatta, hazukashikunakatta (5) na-adjective; kantan na, kantan desu, kantan dewa arimasen, kantan deshita, kantan dewa arimasen deshita (6) i-adjective; samui, samukunai, samukatta, samukunakatta (7) i-adjective; atsui, atsukunai, atsukatta, atsukunakatta (8) i-adjective; sumetai, sumetakunai, sumetakatta, sumetakunakatta (9) na-adjective; shiawase na, shiawase desu, shiawase dewa arimasen, shiawase deshita, shiawase dewa arimasen deshita (10) na-adjective; reiteki na, reiteki desu, reiteki dewa arimasen, reiteki deshita, reiteki dewa arimasen deshita (11) i-adjective; fusawashii, fusawashikunai,fusawashikatta, fusawashikunakatta (12) na-adjective; kappatsu na, kappatsu desu, kappatsu dewa arimasen, kappatsu deshita, kappatsu dewa arimasen deshita (13) heian na, heian desu, heian dewa arimasen, heian deshita, heian dewa arimasen deshita (14) tsugi no, tsugi desu, tsugi dewa arimasen, tsugi deshita,tsugi dewa arimasen deshita (15) i-adjective; tsuyoi, tsuyokunai, tsuyokatta, tsuyokunakatta (16) shinjitsu no, shinjitsu desu, shinjitsu dewa arimasen, shinjitsu deshita, shinjitsu dewa arimasen deshita (17) i-adjective; chiisai, chiisakunai, chiisakatta, chiisakunakatta (18) saigo no, saigo desu, saigo dewa arimasen, saigo deshita, saigo dewa arimasen deshita (19) i-adjective; ōkii, ōkikunai, ōkikatta, ōkikunakatta (20) suteki na, suteki desu, suteki dewa arimasen, suteki deshita, suteki dewa arimasen deshita

B. Translation

(1) Hahaoya no hataraki wa hoka no dare kaga kawaru koto ga dekinai tokubetsu na yakuwari desu. (2)"Anata to anata no oshieru hitobito ni totte ōkina charenji no hitotsu wa, Seirei no shizuka de, kasuka na hagemashi o ninshiki suru koto desu" (*Preach My Gospel*, 96; *Watashi no Fukuin o Nobetsutaenasai*, 106). (3) Kanketsu de rikai shiyasui shitsumon o shite kudasai. (4) Yamakawa-san, baputesumakai de tokubetsu na ongaku no happyō ga areba ii to omoi masu ka. (5) Ima kara Hayashi Bishoppu kara no kantan na kangei no kotoba o kikitai to omoimasu. (6) Wakamatsu Chōrō, zensōkyoku o hiite itadakemasu ka. (7) Saikin no kaishūsha oyobi amari kappatsu de nai kaiin ni oshieta ressun wa hitobito o kaishū ni michibiku tame no omona shihyō no hitotsu desu; *or*, Saikin no kaishūsha oyobi amari kappatsu de nai kaiin ni oshieta ressun wa kī indikētā no hitotsu desu.

C. Common Errors

(1) *Iesu Kirisuto ni tsuite* ***subarashii ~~no~~ messēji*** *o wakachiatte imasu*. The word "*subarashii*" is an i-adjective, so there should not be any particle between *subarashii* and the noun it modifies. Take out the "*no*" particle. (2) *Iesu Kirisuto no Aganai wa Sukui no Keikaku no naka de motto mo* ***jūyō na mono*** *desu.* The word *jūyō* is a *na*-adjective. (3) Baputesume o ukeru no ni atatte, donna henka ga **muzukashikatta desu ~~i deshita~~** ka. (4) **Seishinseii ~~na~~ no inori** o tōshite watashitachi wa Josefu Sumisu ga makoto no yogensha datta to shiru koto ga dekimasu. (5) Haru ga **utsukushii ~~da~~ to itsumo omotte** ita n' desu ga Nihon no haru ga toku ni utsukushii desu yo ne.

D. Error Correction

(1) Ai ni afureta Ten no Otōsama de arareru Kami-sama no nikutai wa fushifumetsu **de** kanzen desu. (2) Kamisama no me kara mite fusawashii mono to naru nowa watashitachi kojin **no** sekinin desu. (3) Correct as is. (4) Honda-san ga ganbatte kudasatte iru nowa hontō ni **subarashii to** omoimasu. (5) Correct as is. (6) Correct as is. (7) Kyōkai no shūkai de, dono yōna koto ga **tanoshikatta desu** ka. (8) Ii **desu** yo!

E. Scripture Activity

1. v. 20: "nan to iu yorokobi" ("*what joy*"); "nan to iu odoroku beki hikari" ("*what marvelous light"*); "Watashi wa mae ni kanjita kutsū ni masaru hodo no yorokobi ni mitasareta no de aru" ("*my soul was filled with joy as exceeding as was my pain*"); **v. 21:** "... watashi wa hoka ni arienai hodo hageshiku, mata tsurai kutsū o ajiwatta ..." ("... *there could be nothing so exquisite and so bitter as were my pains* ..."); "... sore towa hantai ni ..." ("*on the other hand*"); " watashi wa hoka ni arienai hodo uruwashiku, mata kokoroyoi yorokobi o ajiwatta" ("*there can be nothing so exquisite and sweet as was my joy*")
2. (1) *still, small voice*; (2) **shinchū no han** = *plates of brass*; (3) **kin no han** = *plates of gold*; (4) **(eien no inochi ni itaru) hosokute semai michi** = *strait and narrow path (which leads to eternal life)*; (5) **(Kami ni torisugatte) netsurestsu ni inori** = *(wrestle with God in) mighty prayer*; (6) **seinaru yogensha** = *holy prophets*; (7) **ōinaru odoroku beki** = *great and marvelous*; (8) **ōkiku hirobiro to shita tatemono** = *great and spacious building*; (9) **mi no take wa takaku** = *large in stature*; (10) **kuchi no omoi** (mono) = *slow of speech*; (11) **ni sen nin no wakai heishi** = *2,000 stripling soldiers*; = *2,000 stripling warriors*

Particle *to* & *to iu*

A. Fill in the Blank

(1) to (2) to iu (3) to (4) to (5) to, to (6) to (7) to (8) to iu (9) to (10) to iu

B. Order the Sentence

(1) Iesu wa, ansokunichi wa hito no tame ni aru ***to*** oshieraremashita (福音の原則 139). (2) Kore wa, seisan o ukeru mae ni tsumi o kuiaratameru hitsuyō ga aru ***to iu*** imi desu (福音の原則 137). (3) Seisho wa kyūyaku seisho to shinyaku seisho ***to iu*** futatsu no bubun ni wakeraremasu (福音の原則 45). (4) Ansokunichi o arawasu eigo no Sabbath ***to iu*** kotoba wa, “kyūsoku” o imi suru Heburaigo ni yurai shimasu (福音の原則 139). (5) Seirei wa, warui koto o okonaitai ***to iu*** nozomi o watashitachi ga nido ***to*** motanai yōni, kokoro o kiyouku shite kudasaimasu (福音の原則 121). (6) Sunawachi chūjitsu de atte, Seirei ***to iu*** ten no shisha no tasuke o negau toki ni nomi, Seirei no otozure o ukeru no desu (福音の原則 122). (7) Shikashinagara, chōrō kara anshu o uketa dake de, Seirei no michibiki ya reikan o erareru ***to iu*** hoshō wa arimasen (福音の原則 122). (8) Nikutai wa hijō ni taisetsu de aru tame, Shu wa sore o shinden sunawachi Kami no miya ***to*** yobaremashita (福音の原則 167). (9) Shu wa, shinken no chikara wa gi no gensoku ni shitagawanakereba seigyo dekinai ***to*** oshieraremashita (福音の原則 70). (10) Daikanchōkai wa, “maitoshi karera no eru zenrieki no jūbun no ichi,” ***to*** wa watashitachi no shūnyū no koto de aru ***to*** setsumei shite imasu (福音の原則 185-186).

C. Common Errors

(1) Correct Sentence: Kyōkai ni ***iku*** koto ga dekimasu. The incorrect sentence simply made no sense. Remember that accurate simplicity is better than nonsensical complexity. (2) Ano otoko no hito wa Jones to ***iimasu***; OR, Ano otoko no hito wa Jones to iu ***kata*** desu. ***Desu*** cannot follow a verb. So, you must either eliminate *desu* and conjugate the verb or make the verb a plain-form noun.

D. Error Correction

(1) Correct Sentence: Josefu Sumisu ga honyaku shita no wa ***Morumon sho*** to iu ***hon*** desu. (2) Aruma wa kono setsu de baputesuma ga hitsuyō da ***to*** oshiemasu. (3) Morumon to ***iu*** yogensha wa Maerika ni ita yogensha no fumi o Morumon sho ni amimashita. (4) Iesu wa mizu to rei no baputesuma ga hitsuyō ***da*** to oshiete oraremasu.

E. Scripture Activity

Verse	Clause(s) before というのは	Clause(s) after というのは	Relationship between Clauses

34	...anatagata no shinkō wa nemutta mama de aru. Kono riyū wa anatagata ga shitte iru.	Mi-kotoba ga anatagata no kokoro o takameta no o shitte ori, mata antagata wa, sore ga sude ni me o dashi, anatagata no rikairyōku hikari ga sosgare, anatagata no kokoro ga hirogarihajimete iru no o shitte iru kara de aru.	The second clause explains the meaning of the first clauses.
35	Hikari wa nan de arō to zen de aru.	Sono yōni miwake ga tsuku kara de aru.	The second clause explains the first clause.
Usage of というのは**:** This phrase is used when wanting to further explain something you have just said.			

NOTE: In these examples, the clauses after というのは have から at the end, where から means "because." Listen carefully to and imitate native speakers on when and when not to use から when using というのは.

Referents - *ko, so, a, do*

A. Fill in the Blank

1. ***Sore/are*** wa watashitachi no kyōkai ga Kami no miya de aru to shinjite iru shinden desu.
2. Iesu wa Josefu Sumisu ni ***sono*** jidai no kyōkai wa ***dono*** shūha mo machigatte iru to oshieraremashita.
3. Iesu Kirisuto ni tayoru nara ***soko*** ni hitobito wa heian o miidasu koto ga dekiru deshō.
4. ***Kochira/kore*** ga watashitachi ga o-watashi shitai to omotte iru Iesu Kirisuto ni tsuite no mō hitotsu no akashi, Morumon sho desu.
5. Jūyonsai to iu wakasa ni mo kakawarazu Josefu Sumisu wa ***dono*** shūha ga mottomo tadashii no ka ni tsuite shinken ni nayande imashita.
6. Iesu wa ***kō*** iwarete imasu. Osonago wa watashi no moto ni kuru mama ni shinasai. Tengoku wa ***kono yōna*** mono no tame ni aru no desu.
7. Shingaku, shūshoku, kekkon nado ***sō itta*** jinsei de no jūyō na ketsudan o kudasu toki ni nesshin ni seibun o yoku inoru koto ni yotte Kamisama kara hitsuyō na michibiki o ukeru koto ga dekiru no desu.
8. Nesshin ni seibun o kenkyū shi yoku inoru toki ni watashitachi wa jinsei no mondai ni ***dō*** taisho sureba yoi ka o shiru koto ga dekimasu.
9. Moshi watashitachi ga machigatte iru kyōkai ni hairu no nara ***ano yōni*** michitarinai jinsei o okuru koto deshō.
10. ***Sonna ni*** takusan no o-kane o jūbun no ichi toshite osametara seikatsu ga kurushiku naru to omowareru kamoshiremasen ga, shinkō o shimesu toki ni Kamisama wa tashika ni watashitachi o tasukete kudasaimasu.
11. ***Kō iu fū ni/konna fū ni/sono yōni*** kimarikitta kotoba o kurikaesu no dewa naku, kokoro kara no omoi o watashitachi wa inoru koto ga dekimasu.

C. Common Errors

(1) Correct Sentence: ***Kono*** hon ga Morumon sho desu. *do* words all mark questions; they cannot be used in statements. (2) Correct Sentence: Watashi mo ***kono*** mondai ga arimasu. *Koko* marks places; *kono* means "this." (3) Correct Sentence: ***Sore*** wa nan desu ka. *Dore* is used when there are multiple things to distinguish. It cannot be used for one particular thing. (4) Correct Sentence: ***Kono*** tatemono ga shinden to yobarete imasu. *Kore* cannot have a noun immediately after it. (5) Correct Sentence: Dare ga yogensha ***ka*** o tsutaemasu. Since *dore* marks questions, particle *ka* must be used for the embedded question. (6) Correct Sentence: Dore ***ga*** tadashii michi desu ka. *Who*, *what*, *when*, *where*, *how*, *why*, and *which* questions all take particle *ga*. (7) Correct Sentence: ***Sore*** wa totemo muzukashii koto desu. *Sono* requires a noun immediately after it. (8) Correct Sentence: Rokuji ka hachiji, ***dochira*** ga tsugō ga yoroshii deshō ka. As a missionary, *dochira* is more appropriate to use than *docchi*.

D. Error Correction

(1) Correct Sentence: ***Koko*** wa chirashi o kubaru tame ni ii tokoro desu. (2) Correct Sentence: Dono yōni shite Suginami-ku ni ikeru ***ka*** gozonji desu ka. (3) Correct Sentence: Itakura san wa dō iu fū ni o-tomodachi to kyōkai no koto o hanasu koto ga dekiru to omoimasu ***ka***. (4) Correct as is. (5) Correct Sentence: ***Ano*** e wa Iesu no Aganai o arawashite imasu. (6) Correct as is. (7) Correct as is. (8) Correct Sentence: Josefu Sumisu ga makoto no yogensha da to iu shōko ga ***kore*** desu.

Companion Activity

(1) Hito ni yōtte ***dō*** Seirei o kanjiru ka wa chigaimasu ga, itsumo kyōtsū shite ieru koto wa, Seirei o kanjiru toki ni ii kimochi o kanjiru to iu koto desu. Tatoeba ai, yorokobi, heian, nado o kanjitari shimasu. ***Kono yōni*** Seirei o kanjiru toki ni, watashitachi

wa ***sore*** o kokoro to omoi de rikai suru koto ga dekimasu. Watashi ga Seirei o kanjiru toki ni, arata na kenkai o ukeru koto ga tata arimasu. Kamisama ni tsuite, mata Kamisama no ai ni tsuite ***sore*** made ijō ni motto yoku rikai dekitari shimasu. Watashi wa Seirei o kanjiru toki ni, ***sore*** ga Seirei dewa nai to hitei suru koto ga dekimasen. Kokoro de kanjite iru mono o, mata ***sono*** yōni kakushin shite iru mono o hitei suru koto wa dekimasen. Seirei o tōshite Kamisama no mi-kokoro o motto rikai dekiru koto ni kansha shite imasu.

(2) Fukuin wa watashi no jinsei ni totte totemo taisetsu na mono desu. Fukuin ga aru node, watashi wa jinsei de nani o mokuhyō to shite ikite ikeba ii no ka wakarimasu shi, watashitachi hitorihitori ga Kamisama ni totte ***donna ni*** kachi ga aru no ka mo yoku wakarimasu. ***Sore*** ga nakereba, watashi wa tabun, ikite iru mokuteki o nakanaka miidasenakatta n janai deshō ka. ***Kono*** Iesu Kirisuto no fukuin o shitte iru kara koso, watashi wa hontō no shiawase o seikatsu no naka ni miidasu koto ga dekimasu. ***Sore*** wa hito o ai shi, tasuke, Iesu Kirisuto no mohan ni shitagau to iu koto kara motarasaremasu. Fukuin ga aru okage de, watashi wa mainichi mokuteki to heian na kimochi o motte sugoshite iku koto ga dekimasu.

(3) Aganai no kōka o jūbun ni ukeru ni wa, watashitachi wa Iesu Kirisuto ni taishite shinkō o mochi, kuiaratame, baputesuma to Seirei no tamamono o ukete, saigo made taeshinoba nakereba ikemasen. Iesu Kirisuto wa sude ni watashitachi no tame ni tsumi to kurushimi o go-jishin ni seowaremashita. Watashitachi ga ***sore*** hodo made no ai o motsu Iesu Kirisuto ni shitagatte, Kare no imashime o mamoru toki ni Aganai ni yotte watashitachi no tsumi ga kiyomeraremasu. Watashitachi wa jinsei no naka de kurikaeshi ayamachi o okashite shimaimasu ga, itsumo Iesu Kirisuto e no shinkō to kuriaratameru koto, soshite baputesuma to iu seiyaku o maishū arata ni suru koto de watashitachi wa tsumi kara umareru zaikukan ya shūchishin kara kaihō sareru koto ga dekimasu. Watashi wa ***kono*** koto ni kokoro kara kansha shite imasu.

Relative Clauses - Plain Form Noun

A. Build the Sentence

(1) Jiai wa motto mo **ōi naru toku** de aru. (2) Junketsu no Rippō wa Kamisama kara **ataerareta** hitotsu no **imashime** desu. (3) Morumon Sho wa yogensha Josefu Sumisu ga Kamisama no chikara ni yotte hon'yaku shita shinjitsu no kodai no kiroku desu. (4) Jiai towa Sukuinuishi Iesu Kirisuto ga motte orareru junsui na ai desu. (5) Iesu Kirisuto o shinjiru shinkō wa fukuin no daiichi gensoku desu. (6) Kyōkaiin dewa nai yūjin ya chijin ni fukuin o setsumei suru. (7) Yogensha towa, chijō de Kami no daihyōsha to naru yōni Kami kara mesareta hito desu. (8) Jiai ni yotte byōnin ya nayande iru hito, mazushii hito o tasukemasu. (9) Iroiro na jinsei keiken o motta hito ga yogensha toshite mesaremasu. (10) Shinjitsu no yogen no tamamono o motsu hito de areba, Shu ga seibun no naka de iwareta koto ni han suru ikanaru keiji mo ukenai deshō.

B. Common Errors

(1) Shu ni inoru toki ni, motto **yurushi** ~~ta~~ no kimochi to ai suru kimochi ga ataeraremasu. (2) Chiisa na koto ni omowareta imashime ni shitagatta kekka to shite shukufuku o **uketa** ~~ta~~ keiken ni, dono yōna mono ga arimasu ka.

C. Error Correction

(1) Kami wa, jissai ni charenji o ukete iru anata o **tasuketai** to nozonde oraremasu. **(**2) Nikutai no nai rei dake no jōtai dewa watashitachi wa Kamisama no yōni **naru koto** wa fukanō deshita. (3) Correct as is. (4) Watashi **no** suteki kazoku no nozomi wa kataku itsu made mo **musubareru** koto desu. (5) Correct as is. (6) Hontō ni kōfuku na seikatsu wa Sukuinushi no Aganai **ni** tayoru koto ni yotte motarasaremasu.

D. Scripture Activity

(1) three (2) 1: Shu **naru Kami**; 2: shimobe **de aru yogensha**; 3: kakure**ta koto**「まことに主なる神はその しもべである預言者にその隠れた事を示さないでは，何事をもなされない。」（アモス3：７）(3)

E. Preach My Gospel Activity

(1) Oshieru Hitobito (2) Find people to teach through your own efforts (*Jibun no Doryoku ni yotte Oshieru Hitobito o mitsukeru*); (3) "Shu wa anata o ukeireru hitobito o anata no iku michi ni tsurete korareru deshō" (*Watashi no Fukuin o Nobetsutaenasai*, p. 184) (4) "such people" = "anata o ukeireru hitobito"; people who will accept you; (5) "your path" = "anata no iku michi"; the path you will go; (6) two: 1. "kantan na hōshi" (it is a na-adjective plain in the plain form. Not only verbs can be in plain form before a noun, but so can adjectives. See the *Adjectives* lesson. (7a) "kodomo ga umareta bakari no kazoku" (7b) "hikkoshite kita bakari no kazoku" (7c) "miuchi ni fukō ga atta kazoku"

F. Audio Activity

(1) **jibun no saidaigen no kitai o koeru** ketsumatsu; end that exceeds your grandest expectation (2) jinsei to iu shomotsu ga, jibun no saidaigen no kitai o koeru ketsumatsu o mukaeru [to iu]; the ending of the book of our lives will exceed our grandest expectations (3a) 3 phrases (b) 1: me ga mada mizu; 2: mimi ga mada kikazu; 3: hito no kokoro ni omoiukabi mo shinakatta (c) BI + zu, which means "without [verb]-ing," or "not [verb]-ing" (d) B*ta* (e) It makes all of the previous verbs in that sentence also B*ta*, so past-tense (eye *hath* not, or *has* not in modern English) (4) Go-jibun o ai suru mono-tachi

現在の人生の1ページがどんなにわびしく感じられても，イエス・キリストの生涯と犠牲のおかげで，人生という書物が，自分の最大限の期待を超える結末を迎えるということを望み，確信することができます。「目がまだ見ず，耳がまだ聞かず，人の心に思い浮うかびもしなかったことを，神は，ご自分を愛する者たちのために備えられた」のです (Uchtdorf, リアホナNov 2008, 22).

Genzai no jinsei no 1 pēji ga donnani wabishiku kanjirarete mo, Iesu Kirisuto no shōgai to gisei no okage de, jinsei to iu shomotsu ga, **jibun no saidaigen no kitai o koeru** ketsumatsu o mukaeru to iu koto o nozomi, kakushin suru koto ga dekimasu. "Me ga mada mizu, mimi ga mada kikazu, hito no kokoro ni omoiukabi mo shinakatta koto o, Kami wa, Go-jibun o ai suru mono-tachi no tame ni sonaerareta" no desu.

No matter how bleak the chapter of our lives may look today, because of the life and sacrifice of Jesus Christ, we may hope and be assured that the ending of the book of our lives will exceed our grandest expectations. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

Like - *yōna* & *yōni*

A. Fill in the Blank

(1) no yōna (2) no yōna (3) yōni (4) yōni (5) no yōni (6) no yōna (7) no yōna (8) yōna (9) yōni (10) no yōni

B. Translation

(1) Baputesuma no nochi ni, Iesu Kirisuto no yōni seikatu o suru koto wa kiwamete jūyō desu. (2) Kondo no doyō, yoru hachiji ni dono yōni shite aitai desu ka. (3) Nīfai no yōna jūjun wa kare ga uketa yōna shukufuku o ukeru tame ni hitsuyō desu. (4) Kyōkai ni kitari imashime o mamoru to iu yōna koto o suru toki ni watashitachi no messēji ni tsuite rikai suru koto ga dekimasu. (5) Kyō wa Yamada kyōdai no tokoro e hōmon shita hō ga ii yōni kanjimasu. (6) Mitama wa atakamo sasayaki no naka ni aru ka no yōni hanashimasu. (7) Mōsaya ga kare no musukotachi no tame ni shita yōni , anata jishin no kodomosantachi no tame ni inoru toki ni, karera wa warui eikyō o kokufuku suru koto ga dekiru yōni tasuke o eraremasu. (8) Seiten no naka no kotoba wa tane no yō desu.

C. Common Errors

(1) Correct Sentence: Anmon ***no*** yōni chikara o motte oshieru tame ni wa, yoku danjiki shitari inottari shinakereba ikemasen. Nouns before *yōni* require the particle *no*; the particle *ni* does not make sense. (2) Correct Sentence: Iesu ***no*** yōna hito wa hoka no hitobito ni jibun o kenshinteki ni sasagemasu. Nouns before *yōna* require the particle *no*; the particle *na* does not make sense. (3) Correct Sentence: ***Watashi wa Moroni no yōna hito*** ni naritai desu. The original sentence is grammatically correct, but translated means, "People like Moroni want to become me." (4) Correct Sentence: Nīfai no ***yōni*** seiten o shirabetara, Kamisama wa keiji o atatete kudasaimasu. When describing actions, yōni is used. Yōna is used to describe nouns. The original sentence means, "If (you) search the Nephi-like scriptures, God will give you revelation." (5) Correct Sentence: Watashi wa ***Aruma*** no yōna ***senkyōshi*** ni naritai desu. The original sentence switches the correct placement of what comes before and after *yōna*. (6) Correct Sentence: Imashime wa Iesu no ***yōni*** inoru koto desu. The "o" in yōni must be elongated. (7) Correct Sentence: Seiten ni aru kotoba o jissen suru koto de Morumon to iu yogensha ***no*** yōni jiai o eraremasu. Nouns before *yōni* require the particle *no*. (8) Correct Sentence: Itsu made mo shiawase ni naritakereba, Iesu no ***yōni*** naru hitsuyō ga arimasu. When describing actions, *yōni* is used. Also, the particle *ni* does not follow *yōni* or *yōna*. (9) Correct Sentence: Morumon sho ***wa*** Seisho ***no yō desu***. The original sentence does not make sense. (10) Correct Sentence: Iesu Kirisuto ni shitagaeba, Kamisama ***no*** yōna hito ni naru chikara o eru koto ga deki masu. The particle *no* is required to connect nouns to *yōna*. (11) Correct Sentence: Yogensha to wa Kami no kyōkai no kanrisha no ***yō*** desu. The purpose of the ni in yōni and the na in yōna is to connect them to what comes after. However, if *desu* is after *yōni* or *yōna*, the *ni* or *na* is dropped. (12) Correct Sentence: Mitama o ukete ganbareba, Iesu no ***yōni*** oshieru yōni naremasu. The particle *ni* is not needed after *yōni*.

D. Error Correction

(1) ***Beniyamin-Ō no hitobito*** no yōni ***Iesu no mi-na o ukeru*** ni wa, herikudaru hitsuyō ga arimasu. (2) Satan no yūwaku kara nogareru shinkō o hagukumu no wa uētorifutingu no ***yō*** desu. (3) Subete no hito wa Shitotachi ***no*** yōna akashi o eru koto ga dekimasu. (4) Iesu ***no*** yōni jibunjishin o gisei ni suru toki, Kamisama kara chikara o ukeru koto ga dekimasu. (5) Correct as is. (6) Josefu Sumisu no ***yōni*** inoreba, kotae o ukeru to shitte imasu.

E. Scripture Activity

(1) 序文, paragraph 6: ***tsugi no yōni itte iru***. ニーファイ第一書 13:34: ***tsugi no yōni iwareru***. In each passage, a person is being quoted. In the first passage, Joseph Smith is being quoted; in the second passage, the Savior. So, you can use either of these phrases when directly quoting people. Remember to use *masu* form when using these phrases.

Review: Describing Objects and People

A. Error Correction

Senkyōshi: Ibaraki-san, ***kō*** shite kyōkai de au no wa konkai ga hajimete desu ga, izen ni Kirisutokyō no kyōkai ni ikareta koto ga arimasu ka.

Ibaraki-san: Hai, Morumon no kyōkai wa hajimete desu ga, Katorikku no kyōkai nara nandoka itte mita koto ga arimasu.

Senkyōshi: Sō desu ka. Sore de wa izen kara Kirisutokyō ni kyōmi o motarete ita ***to iu*** koto desu ne.

Ibaraki-san: Sō desu ne. Izen kara Iesu Kirisuto no hitobito ni tsukaeru sugata ga totemo suki de, tokidoki Seisho toka mo yondari shimasu.

Senkyōshi: Sore wa subarashii ***desu***. Tokoro de Katorikku no kyōkai ni mo ikareta koto ga aru to ***itte*** oraremashita kedo, dō shite konkai kō shite watashitachi to aō to omowareta n desu ka.

Ibaraki-san: Watashi mo hakkiri to wa wakaranai no desu ga, kono aida hanashikakerareta toki ni sukoshi hanashi o kiite mita hō ga ii ***yōna*** ki ga shita n desu.

Senkyōshi: Sō desu ka. Sore wa hontō ni yokatta desu. Kyō wa watashitachi no kyōkai no oshie ni tsuite hanashite ikitai no desu ga, kore kara hanashite ***iku naka*** de nanika Ibaraki-san ga tokubetsu ni kitai shite iru koto ya kikitai to omowarete iru koto ga arimasu ka.

Ibaraki-san: Tonikaku nandemo kiite mitai to omotte imasu ga, toku ni Iesu Kirisuto ni tsuite ya anatatachi no kyōkai to hoka no kyōkai no chigai ni tsuite nado mo shiretara ii na ***to*** omoimasu.

B. Error Correction

(1) Aruma **no** yōna senkyōshi ... (2) Dono tatemono ga kyōkai desu **ka**; *or* **Kono** (sono/ano) tatemono ga kyōkai desu. (3) Correct as is. (4) ... Kirisuto **no** yōna tokushitsu ... (5) Correct as is.(*Watashi no Fukuin o Nobetsutaenasai*, 88); (6) Kamisama no me kara mite **fusawashii ~~na~~ mono** ... (7) **Are** wa shinkō no tameshi deshita. (8) Kamisama wa hito ga hitori de iruno wa **yokunai** to omoi ... (9) ... tsugi **no** yōni nobete iru. (モルモン書の序文、ジョセフ・スミスの証) (10) **Sono** kimochi wa Seirei kara kite imasu. (11) Correct as is. (12) Correct as is. (*Preach My Gospel*, 157); (13) **Dochira** ga shinjitsu no kyōkai ka o shirimasen deshita. (14) Correct as is. (15) **Kore** (*or* Are/Sore) wa nan desu ka. (16) Correct as is. (17) Correct as is. (霊的な導きを得るために 十二使徒定員会 リチャード・G・スコット長老); (18) **Sono** keiken o shita koto ga arimasu ka. (19) Josefu Sumisu wa kenson **de** chie no aru shonen deshita. (20) Correct as is. (21) ... Kirisuto no **yōna** tokushitsu ... (22) **Kochira** e magatte itadaite ... (23) **Nīfai** to iu **yogensha** wa tsugi no yōni katarimashita. (24) ... hōkoku suru to **iu** yakuwari ... (25) ... **dochira** ga yoroshii deshō ka. (26) Correct as is. (27) Kodomo no **yōni** jūjun de, nyūwa de, kenson de arinasai. (28) Correct as is. (29) Correct as is. (30) ... fushifumetsu **de** kanzen desu.

C. Translation

Shinden wa Kamisama no miya desu. Kyōkai no yōni shinden wa Mitama o tsuyoku kanjiru koto no dekiru basho desu ga, ippan no kyōkaidō ni kurabete shinden wa kono chijō de mottomo seinaru basho de aru to iwarete imasu. Kyōkaidō wa nichiyōbi ni reihaigyōji no tame ni tsukawaremasu ga, sore igai no hi ni wa reihai igai no samazama na katsudō no tame ni tsukawareru koto ga dekimasu. Shikashi shinden wa sono shinsei o tamotsu tame ni gishiki o torioknau nado igai no koto wa okonawaremasen. Ippan no kyōkaidō ni wa dare demo tsudou koto ga dekimasu ga, shinden wa Kamisama no miya nanode koko ni wa fusawashii seikatsu o shite iru kyōkaiin no katagata dake ga hairu koto ga dekimasu. Kyōkai de wa seisan nado o fukumu ikutsuka no ghishiki ga okonawaremasu ga, shinden de wa sara ni ōinaru gishiki ga toriokonawarete imasu. Hitobito wa Kaimsama to seiyaku o kawashi, kazoku wa eien ni musubikatamerare, mata mō sude ni nakunarareta hitobito no tame no gishiki mo toriokonawarete imasu. Shinden ni tsudou koto ni yotte hitobito wa sara ni Kamisama no moto ni kaeru sonae o suru koto ga dekimasu.

Can, able to do - *dekiru*, *rareru* & *eru*

A. Manipulate the Verb

(1) owaru koto ga dekimasu; owaremasu (2) ukeru koto ga dekimasu; ukeraremasu (3) hanasu koto ga dekimasu; hanasemasu (4) aruku koto ga dekimasu; arukemasu (5) iku koto ga dekimasu; ikemasu (6) shozoku suru koto ga dekimasu; shozoku dekimasu (7) kinyū suru koto ga dekimasu; kinyū dekimasu (8) shinkoku suru; shinkoku dekimasu (9) kiroku suru koto ga dekimasu; kiroku dekimasu (10) toru koto ga dekimasu; toremasu (11) oku koto ga dekimasu; okemasu (12) shiharau koto ga dekimasu; shiharaemasu (13) kaeru koto ga dekimasu; kaeremasu (14) shitagau koto ga dekimasu; shitagaemasu (15) shinjiru koto ga dekimasu; shinjiraremasu (16) hōshi suru koto ga dekimasu; hōshi dekimasu (17) sumu koto ga dekimasu; sumemasu (18) sanka suru koto ga dekimasu; sanka dekimasu (19) kōdō suru koto ga dekimasu; kōdō dekimasu (20) kangaeru koto ga dekimasu; kangaeraremasu (21) tasukeru koto ga dekimasu; tasukeraremasu (22) mesu koto ga dekimasu (23) ataeru koto ga dekimasu; ataeraremasu (24) kakunin suru koto ga dekimasu; kakunin dekimasu (25) mensetsu suru koto ga dekimasu; mensetsu dekimasu (26) sashinoberu koto ga dekimasu; sashinoberaremasu (27) mimamoru koto ga dekimasu; mimamoremasu (28) seibetsu suru koto ga dekimasu; seibetsu dekimasu (29) hatasu koto ga dekimasu; hatasemasu (30) shaberu koto ga dekimasu; shaberemasu (31) toriokonau koto ga dekimasu; toriokonaemasu (32) tsukaeru koto ga dekimasu; tsukaeraremasu (33) tsukau koto ga dekimasu; tsukaemasu (34) iu koto ga dekimasu; iemasu (35) hataraku koto ga dekimasu; hatarakemasu

B. Common Phrases

(1) shinjirarenai (n' desu) (2) kangaerarenai (n' desu) (3) ... sōzō dekimasu ka. (4) sōzō dekimasen (5) iketara ikitai (6) nandemo dekiru (7) Nihongo hanasemasu ka. (8) dekiru koto shika shinai (9) dekiru kagiri ...

C. Common Errors

(1) Kojin toshite, mata kazoku toshite, mainichi hizamazuite inotte itadak**e**masu ka. (*Watashi no Fukuin o Nobetsutaenasai*, 82) (2) Kojin toshite, mata kazoku toshite, mainichi seibun o yonde itadak**e**masu ka. (*Watashi no Fukuin o Nobetsutaenasai*, 82) Another option could be, *Kojin toshite, mata kazoku toshite, mainichi seibun o yonde itada**ite mo yoroshii** desu ka*. (3) Watashitachi wa kokoro kara no inori o tōshite Kami to katar**emasu**. In the error, *rareru* was used as the suffix. But the verb is *kataru*, which is a Godan verb. Only Ichidan verbs take on the *rareru* suffix to mean "can." Godan verbs use *eru*. So the word would be *katareru*. In *-masu* form it would be *kataremasu*.

D. Error Correction

(1) Correct as is *(Doctrine and Covenants* 109:22*) And we ask thee, Holy Father, that thy servants may go forth from this house armed with thy power,* (2) Iesu Kirisuto no fukuin o tsuzukete manabu koto ni yotte, Shu o shinjiru shinko o kore kara mo kizuki tsuzukete itadak**e**masu ka (3) Correct as is (*Preach My Gospel*,) (4) Karera ga Ten no ie ni modor**eru** yō tasukete kudasai. *Help them on their way home* (Eyring, リアホナ, May 2010, 22). (5) Sono toki, mada Nihon-go de oshie**rareru** jishin ga nakatta desu. (6) Correct as is (*Preach My Gospel*, 99). (7) Correct as is (*Preach My Gospel*, 8).

Want - *tai*

A. Translation

(1) O-jikan ga arimashitara, kondo no mokuyō ni ***o-ai shitai*** to omou no desu ga... (2) Watashitachi no kyōkai no ōpunhausu ni ***kite itadakemasu ka***? (3) Iesu Kirisuto wa watachitachi no jinsei ga yoi hōkō e kawareru yō ***tasuketai to negatte oraremasu***. (4) Kamisama ni nandemo kikeru to shitara, nani o ***kiite mitai*** desu ka? (5) ___ san ga inori no kotae o ukerareru yōni, mainichi ***inotte itadakitai*** to omotte imasu. (6) Naze senkyōshi ni ***aitai*** to omowaremashita ka? (7) Bishoppu wa watashitachi ni wakai dansei o ressun ni ***sanka sasete hoshii sō*** desu. (8) Sukunakutomo maishū san'nin no atarashii kyūdōsha o ***mitsuketai*** to omotte imasu. (9) Aoba-san wa wādo de onaji toshigoro no hito to tomodachi ni ***naritai sō*** desu. (10) Maishū nan'nin no hito o hōmon ***shitara yoroshii*** desu ka?

B. Common Errors

(1) Correct Sentence: Kesshite fujūjun ni naritai **wakedewa arimasen**. (2) Morumon Sho ni tsuite itsumo ***wakachiaitai*** desu. ~ *ga hoshii* is for nouns, not verbs.(3) Kamisama wa subete no hito no ***seichō o negatte*** oraremasu. The *suru* was dropped in the original sentence. (4) Kyōkai ni kite ***mitai desu*** ka? *Masu* never comes directly after *tai*. NOTE: *Kyōkai ni kite mitai to omoimasu/omowaremasu ka* is the best way to ask that question. (5) Mō subete no hito ni fukuin o ***wakachiaitai desu***! Stating a need using *hitsuyō* does not imply desire.

C. Error Correction

(1) Correct Sentence: Honda-san ni kondo no nichiyōbi ni kyōkai ni shusseki shite ***itadakitai*** to omimasu. (2) Correct as is. (3) Jissai jinsei no mokuteki o shiru koto ga dekireba, Morumon Sho o ***yomitai*** to omowaremasu ka. (4) Seibun ni aru kotoba o ganbatte ***ōyō shitai*** to omotte imasu. (5) Correct as is. (6) Watashi wa o-yasumi kaiin no katagata ni ***aitai*** to omoimasu. (7) Kyōkai ni kite iru kyūdōsha wa mina baputesuma o ***uketagatte imasu***. (8) Correct as is. (9) Ogawa-san ga watashitachi ni ***shite hoshiigatte iru*** koto wa au no o moukyōbi dake ni suru koto desu. (10) Correct as is.

Please - *kudasai*

A. Translation

(1) Nihongo o oshiete kudasai. (2) Mō sukoshi kuwashiku setsumei shite kudasaimasen ka. (3) Shitsumon ga aru toki wa enryo sezu ni nan demo kiite kudasai ne. (4) Kyō no kono kimochi o wasurenai de kudasai. (5) Kamisama, igen no tamamono o ataete kudasai. (6) O-tasuke kudasai.

B. Translation

(1) Please, don't worry. (2) Don't push yourself too hard (or, "don't feel obligated") (3) Don't be shy (or "don't hold back," "don't hesitate," etc. Sometimes used with guests who seem shy about taking food at the dinner table, etc.) (4) Get well soon ("take care of yourself" - used when someone is sick) (5) Please, eat. (6) Take care! (or, "be careful")

C. Common Errors

(1) ... koto o tashika**mete** kudasai. The verb *tashikameru* is an ichidan verb, so conjugates to B*te* with only one "t." (2) ... kurikaeshi okona**tte** kudasai. This is the opposite of common error #1. The verb *okonau* is a godan verb, so conjugates to

B*te* with two "t's." (3) ... sanjūsan setsu made yo**nde** kudasai. The BIII of the verb is *yomu*. Verbs ending in "-*nu*" and "-*mu*" conjugated to "-*nde*" in the B*te* form. (4) ... Mitama ni suga**tte** kudasai. A common mistake is to forget to conjugate the verb into its B*te* form, and to leave it in its BIII.

D. Error Correction

(1) Correct as is. (2) Mitama ni tayo**tte** kudasai. (3) Correct as is. (4) setsumei sarete iru gensoku o mitsuke**te** kudasai. (5) Correct as is. (6) Correct as is. (7) ... gensoku o mana**nde** kudasai.

E. Audio

(!) 5 things. (2) That they can understand the gospel well. (3) That they can learn and teach by the Spirit. (4) That the investigator would be blessed with the spirit to know that the things they say today are true; for guidance to live the gospel in their lives every day; and to comfort and bless the many people in the world who are struggling (5) 3 - *michibiku* (*michibiite kudasai*), *shukufuku suru* 2x (*shukufuku shite kudasai*) (6) 3 - *tasukeru* (*o-tasuke kudasai*), *ataeru*, (*o-atae kudasai*) *nagusameru* (*nagusame* [*shukufuku shite*] *kudasai* (7) *Fukuin o mae nichi no seikatsu no naka ni toriireru koto ga dekiru yōni **o-**michibi**ki** kudasai.*

So that - *yōni*

A. Place *yōni*

(1) Kyūdōsha ni kuiaratameru ***yōni***, mata ketsui o shite sore o mamoru ***yōni*** susumeru no wa kiwamete taisetsu desu. (2) Soshite shinkō o sodate, subete no men de fukuin ni shitagatte ikiru ***yōni***, kodomotachi ni susumemashita (*Watashi no Fukuin o Nobetsutaenasai*, 36). (3) Kami wa, watashitachi o ai shite orare, tadashii sentaku o suru ***yōni*** tasukete kudasaimasu (*Watashi no Fukuin o Nobetsutaenasai*, 45). (4) Iesu Kirisuto wa Aganai ni yotte jinrui no tsumi no daika o harai, banmin ga fukkatsu dekiru ***yōni*** saremashita. (5) Futari wa byōki to samazama na kurushimi o keiken suru ***yōni*** narimashita (*Watashi no Fukuin o Nobetsutaenasai*, 54). (6) Kami wa, watashitachi ga kono yo no seikatsu o oeta ato de, Kami no moto e modoru koto ga dekiru ***yōni***, kōfuku no keikaku o yōi saremashita (*Watashi no Fukuin o Nobetsutaenasai*, 61). (7) Tsumi o okasu to, zaiakukan ya, hajiru kimochi o kanjiru ***yōni*** narimasu (*Watashi no Fukuin o Nobetsutaenasai*, 55). (8) Kaishū no kyōgi to kaishū no keiken o rikai suru ***yōni*** tsutomete kudasai (*Watashi no Fukuin o Nobetsutaenasai*, 102). (9) Kamisama wa go-ryōshin to kyōkai ni tsuite hanasu koto ga dekiru ***yōni*** tasukete kudasaimasu. (10) Seirei ni yoru kakunin no akashi o kanjirareru ***yōni*** inotte kudasai. (*Watashi no Fukuin o Nobetsutaenasai*, 222).

B. Choose and Translate

Note: The answers are taken directly from the English and Japanese scriptures.

Scripture	English Sentence	Japanese Translation
Book of Mormon Introduction, paragraph 8	We invite all men everywhere ***to*** read the Book of Mormon, to ponder in their hearts the message it contains, and then to ask God, the Eternal Father, in the name of Christ if the book is true.	Watashitachi wa arayuru chi ni sumu subete no hito ni, Morumon sho o yomi, kono shomotsu ni fukumarete iru oshie o kokoro no naka de fukaku kangae, soshite, kono shomotsu ga shinjitsu ka dō ka Eien no Chichi naru Kami ni tou ***yōni*** o-susume suru.
1 Nephi 17:36	Behold, the Lord hath created the earth ***that*** it should be inhabited; and he hath created his children ***that*** they should possess it.	Makoto ni Shu wa, hito ga sumeru ***yōni*** daichi o tsukuri, sore o shoyū dekiru ***yōni*** go-jibun no kodomotachi o tsukuraremashita.
1 Nephi 19:23	...for I did liken all scriptures unto us, ***that*** it might be for our profit and learning.	Subete no seibun o jibuntachi ni atehamete, jibuntachi no rieki to nari, chishiki to naru ***yōni*** suru tame de atta.
2 Nephi 2:26	And because that they are redeemed from the fall they have become free forever, knowing good from evil...	Hito no kora wa daraku kara aganawarete iru node, sude ni tokoshie ni jiyū to nari, zen'aku o shiru ***yōni*** natte iru.
2 Nephi 9:22	...***that*** all might stand before him at the great and judgment day.	...subete no hito ga Kami no mi-mae ni tatsu ***yōni*** suru tame de aru.
2 Nephi 31:17	...for, for this cause have they been shown unto me, ***that*** ye might know the gate by which ye should enter.	Korera no koto ga watashi ni shimesareta no wa, anatagata ga hairanakereba naranai mon o shiru koto ga dekiru ***yōni*** suru tame de aru.
3 Nephi 18:6	And this shall ye always observe ***to*** do...	... itsumo kore o okonau ***yōni*** tsutomenasai.
3 Nephi 27:14	And my Father sent me ***that*** I might be lifted up upon the cross	Chichi wa, watashi ga jūjika ni agerareru ***yōni*** to, watashi o tsukawasareta.

C. Common Errors

(1) Correct Sentence: ***O-ai shite*** Kamisama no ai ni tsuite ***hanashitai desu***. The original sentence is grammatically correct but very awkward. If translated, it means "(We) want to meet so (we) talk about God's love." (2) Correct Sentence: ***Kamisama no heian o erareru*** yōni ***Morumon sho o yonde shitagatte*** itadakemasu ka. The speaker had what should come before and after *yōni* switched.

D. Error Correction

(1) Correct Sentence: ***Kamisama to kojinteki na kankei o kizukeru*** yōni ***inotte*** kudasai. (2) Correct Sentence: Iesu no kotoba ga ***wakaru*** yōni shite miru hitsuyō ga arimasu. (3) Correct Sentence: Izen ni okashita tsumi o mata ***shinai*** yōni mainichi kuiaratameru no wa kiwamete jūyō ***desu***. (4) Correct as is.

Think - *to omou*

A. Complete the Sentence

(1) Hōmon sureba ii ***to omou*** wakai dansei wa imasen ka. (2) Takeuchi-san wa nichiyōbi no shūkai ga nagai to ***omotte iru*** node, kite morau no wa muzukashii desu. (3) Kono Morumon sho o o-watashi shitai ***to omoimasu***. (4) Morumon sho o motte ireba ii ***to omou*** o-tomodachi wa irasshaimasen ka. (5) Mata o-ai shitai ***to omoimasu***. (6) Iesu Kirisuto ga dō iu fū ni subete no hito o tasukete kudasaru ka messēji o wakachiaitai ***to omimasu***. (7) Kyōkai no annai o sasete itadakitai ***to omoimasu***. (8) Imada san wa Kamisama ga inai ***to omotte iru*** node, Morumon sho ni taisuru akashi mo arimasen.

B. Common Errors

(1) Correct Sentence: Watashitachi ga o-tsutae shita koto ni tsuite ***dō*** omowaremasu ka. When asking *how* questions, ***to*** must be replaced with ***dō***. (2) Correct Sentence: Yogensha Josefu Sumisu ni tsuite dō omowaremasu ka. Here, *dō* is translated as *what*, so the word *nani* is unncessary. (3) Shinden de kekkon suru hito wa shinde kara mo musubarete iru koto ni tsuite dō omowaremasu ka. The particle to is replaced by *dō* is *how/what* questions. (4) Morumon sho ga shinjitsu ka dō ka Kamisama ni tazuneru mae ni ***kangaeru*** hitsuyō ga arimasu. Omou does not make sense in this context. It will help to remember that *omou* has the meaning *to feel* as well as *to think*.

C. Error Correction

(1) Correct Sentence: Kamisama ga iru kana inai kana ***to*** iu fū ni omotta koto wa nai n desu ka. (2) Correct as is. (3) Correct as is. (4) Zannen na koto ni Ōuchi-san wa bisshopputachi ga jūbun no ichi o uketoru to omo***tte imasu***. (5) Iesu ga Kami no On-ko da to iu koto ni tsuite ***dō*** omoimasu ka. (6) Correct as is.

Asking Permission - B*te mo yoroshii*

A. Conjugation

1. ukeirete	7. ninmei sarete	13. karite	19. wakachiatte	25. tayotte
2. shitagatte	8. mitomete	14. kiite	20. tetsudatte	26. sasagete
3. tatete	9. suwatte	15. ukagatte	21. itadaite	27. hajimete
4. ataete	10. hattatsu sasete	16. atte	22. tsukaete	28. hizamazuite
5. manande	11. shiji shite	17. renraku shite	23. itte	29. inotte
6. toriokonatte	12. hōmon shite	18. denwa shite	24. sosoide	30. kite

B. Choose the Correct Form

(1) Bte itadaite mo yoroshii desu ka. (2) B*te mo yoroshii desu*. (3) B*te mo yoroshii desu ka*. (4) B*te mo yoroshii desu ka*. (5) Bte itadaite mo yoroshii desu ka. (6) Bte itadaite mo yoroshii desu ka. (7) B*te mo yoroshii desu ka*. (8) B*te mo yoroshii desu ka*. (9) Bte itadaite mo yoroshii desu ka. (10) B*te mo yoroshii desu ka*.

C. Translation

(1) Denwa bango to jūshō o oshiete itadaite mo yoroshii desu ka. (2) Mugi-cha wa nonde mo yoroshii desu. (3) Otearai o o-kari shite mo yoroshii deshō ka. (4) O-inori de hajimete mo yoroshii desu ka. (5) Kono seiku o yonde itadaite mo yoroshii desu ka. (6) Kaikai no o-inori o shite itadaite mo yoroshii deshō ka. (7) Renraku shite mo yoroshii desu ka. (8) "Jikai no hōmon yotei o kimete mo yoroshii desu ka" (*Preach My Gospel*, 31; *Watashi no Fukuin o Nobestutaenasai*, 33); or "Tsugi no hōmon yotei o kimete mo yoroshii desu ka" (*Preach My Gospel*, 41; *Watashi no Fukuin o Nobestutaenasai*, 45). (9) Mo sukoshi kuwashiku setsumei shite itadaite mo yoroshii desu ka. (10) "Kami wa kodai to onaji yōni gendai nimo yogensha o mesaremashita. Dono yōni shite gendai no yogensha ga mesareta no ka o sarani ohanashi suru tame ni, otaku ni ukagattemo yoroshii desu ka" (*Preach My Gospel*, 197; *Watashi no Fukuin o Nobetsutaenasai*, 219).

Become, Decide - *ni naru*, *ni suru*

A. Choose the Principle

(1) Baputesuma to kakunin no gishiki o tōshite kyōkai no kaiin ***ni narimasu***. (2) Kondo watashitachi no dochira ka ga tenkin suru ***koto ni naru*** to eikaiwa wa o-yasumi desu. (3) Ashita no ressun no dōseki wa Sasaki shimai ***ni shimashita***. (4) Yamada-san no ressun wa sukui no keikaku ni tsuite oshieru ***koto ni shite imasu***. (5) Kyūdōsha ni Morumon Sho no taisetsusa o kan-jite morau tame ni issho ni yomu koto ***ni shimasu***. (6) Kamisama no imashime ni shitagau koto wa shinkō o shimesu ***koto ni narimasu***. (7) Kamisama ni tayoru koto ni yotte watashitachi no yowasa wa tuyosa ***ni naru*** koto ga dekimasu. (8) Kirisuto no yōna tokushitsu o tsuyomeru tame ni motto shinken ni inoru ***koto ni shite iru*** node wasurenai yōni purannā ni kaite okimasu. (9) Kyō no ressun no shōten o Aganai ***ni suru*** koto ni yotte Ōkubo san wa sukuin no keikaku ni tsuite no rikai o fukameru koto ga dekiru to omoimasu. (10) Watashi ga baputesuma no mensetsu o suru ***koto ni naru*** to raishū no suiyōbi to mokuyōbi wa ressun no yakusoku wa tsukremasen.

B. Common Errors

(1) Correct Sentence: Josefu Sumisu no kekiken o kiite kara Izumitani-san wa inoru ***koto*** ni shimashita. When deciding to do something, *koto* must precede *ni suru* and come after the verb. (2) Correct Sentence: Iesu Kirisuto no Aganai no chikara o tōshite ***kiyoku*** narimasu. When using *naru* with *i*-adjectives: the *i* is dropped, *ku* added, and then *naru* placed. Using *ni* is sim-ply incorrect. (3) Correct Sentence: Jiai o uketakereba Iesu ni shin ni shitagau hito ***ni*** naranai to ikemasen. *Naru* never takes the perticle o. (4) Correct Sentence: Hi no sakae ni iku tame ni wa Iesu Kirisuto no yōni naranakereba ikemasen. When using *yōni* with *naru*, the particle *ni* is already contained in *yōni*. (5) Correct Sentence: Kyō wa Tamagawa-Gakuen no atari ***ni*** iku koto ni shimashita. Using particle *ga* simply does not make sense. The translation of the original sentence is, "Today, the area around Tamagawa Gakuen decided to go." (6) Correct Sentence: Kyōgi o kyūdōsha ni totte meikaku ni ***suru*** no wa jūyō desu. *Tsukuru* means **make** in the sense of creating, producing, or manufacturing. The original sentence translated would mean, "Clearly manufacturing to the investigator doctrine is essential," which makes no sense.

C. Error Correction

(1) Correct Sentence: Mitama no yakuwari no hitotsu wa watashitachi no machigai o ***tadashiku*** suru koto desu. (2) Correct Sentence: Stēkukaichōkai wa atarashii dendō keikaku o hajimeru ***koto*** ni shite imasu. (3) Correct Sentence: Kamisama no imashime wa seikatsu o kanzen ni ***shite*** kuremasu. (4) Correct as is. (5) Correct Sentence: Morumon Sho ga shinjitsu de areba Josefu Sumisu ga yogensha de atta koto ni ***narimasu***. (6) Correct Sentence: Iesu Kirisuto wa kanzen na hito ***ni*** naru koto o kanō ni shite kudasatte imasu.

Review: Expressing Desire, Need, Preference, etc.

A. Error Correction

1. Kamisama to kojinteki na kankei o kizukeru yōni kokoro o komete inotte itadak**e**masu ka. (Verbs of Giving and Receiving or Able to do - *dekiru*, *rareru* & *eru)*
2. Maishū ***aeru*** yōni tsugō no yoroshii jikan wa arimasen ka. (So that - *yōni*)
3. Kyō Koizumi-san ni au tokoro wa Nakaurawa eki no iriguchi ***da*** to omoimasu. (Think - *to omou*)
4. Go-jibun ni dareka ga shitsurei shitara ***dō*** omoimasu ka. (Think - to omou)
5. Tsumi no yurushi o kanjirareru yōni kuiaratamete inora-nai to ikemasen. (So that - *yōni*)
6. Miyazaki-san wa jissai Morumon Sho no oshie o ***ōyō shitagatte*** iru to omoimasu. (Want - *tai*)
7. Zehi, watashitachi ga o-tsutae shita koto ni tsuite yoku o-***kangae*** ni natte kudasai. (Think - *to omou*)
8. Iesu-sama ga ima ikite orareru to shitte iru to kiku toki ni ***dō*** omowaremasu ka. (Think - *to omou*)
9. Hakugai o ukete ***okoranai*** yōni Watashi wa mainichi teki no tame ni ***inorimasu***. (So that - *yōni*)
10. Morumonkyō ni tsuite dō omoimasu ka. (Think - *to omou*)

B. Error Correction

1. Correct as is (*Watashi no Fukuin o Nobetsutaenasai*, 111) (*Preach My Gospel*, 100).

2. Seikatsu no naka de, donna koto ga taihen **da** to omoimasu ka.

3. Yogensha wa kaku jidai ni atte, fukuin no messēji o nobetsutaeru yōni meijiraremashita (*Fukuin no Gensoku*, 189).

13. Correct as is. (*Watashi no Fukuin o Nobetsutaenasai*, 232), (*Preach My Gospel*, 208)

14. Anata no reiteki na keiken o gakushūchō ni kiroku **shite** kudasai (*Watashi no Fukuin o Nobetsutaenasai*, 111), (*Preach My Gospel*, 110).

15. Correct as is.

4. Correct as is (*Watashi no Fukuin o Nobetsutaenasai*, 109), (*Preach My Gospel*, 98).

5. Morumon Sho ni tsuite **dō** omoimasu ka.

6. Correct as is.

7. Kodomo no toki kara ichido mo senkyōshi ni nari**takunai** to omotta koto wa arimasen.

8. Correct as is.

9. Korera no keiken ni tsuite seigen naku hanasō to suru yūwaku o shirizoke**te** kudasai (*Watashi no Fukuin o Nobetsutaenasai*, 110), (*Preach My Gospel*, 99).

10. Shinrai sarete iru hito kara nanika tanomaretara, sono gimu o **hatashitai desu** ne.

11. Adamu to Eba wa, kanashimi to kutsū o keiken dekinai tame, yorokobi o shiru koto ga **dekinakatta** no desu (*Watashi no Fukuin o Nobetsutaenasai*, 52), (*Preach My Gospel*, 49).

12. Correct as is.

16. Correct as is (福音の原則, 192), (*Gospel Principles*, 192).

17. Correct as is.

18. Dōryō to tomo ni sasageru inori ni tsuite hanashia**tte** kudasai (*Watashi no Fukuin o Nobetsutaenasai*, 110), (*Preach My Gospel*, 101).

19. Kono kyōkai ga shinjitsu no kyōkai da to kakushin o eta toki ni baputesuma o **uketai** to omoimasu ka.

20. Shizukana hosoi koe o kikinogasanai yōni chūi **shite** kudasai (Watashi no Fukuin o Nobetsutaenasai, 111), (Preach My Gospel, 100).

21. Correct as is (*Watashi no Fukuin o Nobetsutaenasai*, 195), (*Preach My Gospel*, 175).

22. Tsugi no danjiki nichiyōbi ni, nanika tokubetsu na mokuteki o motte danjiki shi, inotte itadak**e**masu ka. (*Watashi no Fukuin o Nobetsutaenasai*, 89), (*Preach My Gospel*, 80).

23. Fukuin ga seikatsu o yorokobi de mitasu to, kyōdai-shimai ni kono yōna ai to omoiyari o idak**u** yōni narimasu.

24. Correct as is.

C. Translation

1. Shu Iesu Kirisuto o shinjiru shinkō to iu shinkō, fukuin no kiwamete jūyō na gensoku ni tsuite hanashi o suru ni atari, Seirei no michibiki ga aru yōni to herikudari negaimasu. (Pearson, リアホナ, May 2009, 38–41), (Pearson, Ensign, May 2009, 38–41).

2. Shinkō o motsu towa, nanika ni mata wa dareka ni kakushin o motsu koto desu (Bible Dictionary,“Faith,”の項, 669).

3. Makoto no shinkō wa, Iesu Kirisuto o chūsshin toshita mono de nakereba narimasen (Pearson, リアホナ, May 2009, 38–41), (Pearson, Ensign, May 2009, 38–41).

4. Shinkō wa kōdō to chikara no gensoku desu (Bible Dictionary, 670).

5. Tsuyoi shinkō wa Iesu Kirisuto no Fukuin ni shitagau koto ni yotte hagukumaremasu (Bible Dictionary, 669).

6. Yori ōki na shinkō o nozomu naraba, yori jūjun ni nara nakereba narimasen (Pearson, リアホナ, May 2009, 38–41), (Pearson, Ensign, May 2009, 38–41).

7. Moshi dekireba, to iu no ka. Shinzuru mono niwa, donna koto demo dekiru (Mark 9:23), (マルコ 9:23).

8. Ginen wa osore to tsunagaru hiteiteki na kanjō desu (Pearson, リアホナ, May 2009, 38–41), (Pearson, Ensign, May 2009, 38–41).

9. Osore dewa naku, shinkō ni yotte ikiru koto o erande kudasai. (Pearson, リアホナ, May 2009, 38–41), (Pearson, Ensign, May 2009, 38–41).

10. Jibun jishin aruiwa jibun no nōryoku ni taishite jishin ga kakete iru tame ni umareru koto ga arimasu (Pearson, リアホナ, May 2009, 38–41), (Pearson, Ensign, May 2009, 38–41)..

11. Rakutan shite wa narimasen (Pearson, リアホナ, May 2009, 38–41), (Pearson, Ensign, May 2009, 38–41).

12. Rakutan wa anata no shinkō o yowameru kara desu (*Watashi no Fukuin o Nobetsutaenasai*, 11), (*Preach My Gospel*, 10).

F. Reading Activity

Verbs and Phrases: sakebu, ōkin a te de yusuru, sasayakikakeru, ki o toraeru, ki ga tsuku, keiji suru, yoru, chūdoku ni ochiitte iru, kanjiru, kizukaseru, mimi o katamukeru, hanaresaru, motomeru, kiku mimi o motsu, otozureru, iu, kiku, hanasu, matsu.
Adverbs: hijō ni, mattaku, nesshin ni.
Adjectives: ōki na, shizuka, fushigi, sono yōna, tsuyoi, inishie no.

Adverbs

A. Conjugate

1. kihonteki ni	3. chikaku	5. teinei ni	7. chokusetsu ni	9. wakariyasuku
2. gutaiteki ni	4. izen ni	6. tōku	8. kibishiku	10. tsutsushimibukaku

B. Translation

1. osoku	5. yowaku	9. jihatsuteki ni	13. eien ni	17. kanzen ni
2. hayaku	6. shinken ni (真剣)	10. yasahiku	14. umaku	18. daitan ni
3. kyū ni	7. nesshin ni	11. oshimi naku	15. reiteki ni	19. shizuka ni
4. tusyoku	8. jīyū ni	12. kantan ni	16. futsū ni	20. busshitsuteki ni

C. Common Errors

(1) Kamisama wa watashitachi no tsumi ga yurusare, watashitachi ga atarashi**ku** umareru koto o yakusoku shite kudasaimasu. (2) Iesu wa, deshitachi ga Iesu o itsumo oboe, tsuyo**ku** chūjitsu de aru yōni negatte oraremashita. (3) Seisan no inori o chūibuka**ku** ~~ni~~ minaoshi, hitotsu hitotsu no kotoba no imi ni tsuite kangaete mite kudasai. (4) Seisan o ukeru koto ni yori, Ten no Onchihi to kawashita shinsei na seiyaku o arata **ni** suru no desu. (5) Seibun niwa seisan o shikkō suru hōhō ga meikaku **ni** shirusarete imasu. (*Meikaku* is a *na*-adjective, not a *-ku* conjugation of an *i*-adjective)

Extra Mile

(1) herikudatte (2) nintaibukaku (3) hibi ni (4) zannen nagara (5) koe dashite (6) kokoro kara (7) nyūwa ni naru (8) chūibukaku

D. Error Correction

(1) Correct as is. (2) Watashitachi wa Ansokunichi o kiyo**ku** sugosu koto ni yotte ... (3) ... Iesu Kirisuto no fukuin o kanzen **ni** mamoru hitobito ni ... (4) Kanketsu **ni** oshiete kudasai. (5) Ikeru yogensha no oshie wa watashitachi ga mijime ni naranai yōni, kanashi**ku** naranai yōni tasukete kuremasu. (6) Kyōkai ni kuru koto ga dekinakute, shinkō ga yowa**ku** natta hito ga iru toki, watashitachi wa, sono hitobito ni tsukae, ai o shimeshimasu. (7) Correct as is. "Satan is making a concentrated attack on families" (*Preach My Gospel*, 85).

Transitive and Intransitive Verbs

A. Decipher the Verbs

Ukeru – T / Nuguisaru – T / Dekiru – I / Nokoru – I / Kesu – T / Dekiru – I / Katarikakeru – T / Esaseru – T / Tomonau – I / Ataeru – T / Kieru – I / Iku – I / Ikiwataru – I / Keshisaru – T / Dekiru – I.

B. Translate

(1) Anata wa jūjun naraba rokujihan ni ***okimasu***. (2) Kirisuto ga futatabi korareru toki ni wa kare go-jishin ga chijō o ***osamerareru*** deshō. (3) Jibun-jishin no omoi sae mo Kamisama kara ***kakusu*** koto wa dekinai no desu. (4) Kirisuto ni tayoru toki ni nozomi ga ***kieru*** koto wa arimasen. (5) Nishida-san no baputesumakai no nittei wa mada ***kimeru*** koto ga dekite imasen. (6) Kirisuto wa watashitachi no tsumi no tame dake dewa naku byōki ya yowasa no tame ni mo ***kurushimaremashita***. (7) Iesu wa mizu ni ***shizumeru*** baputesuma ga tadashii hōhō da to oshieraremashita. (8) Shitotachi ni hantai suru hitbito wa izure ***taoreru*** deshō. (9) Morumon Sho o mainichi yomu koto wa watashit ni totte ***tasuke to narimashita***. (10) Gijutsu o ***fuyasu*** koto ni yotte kaizen shi, shinkō o ***fuyasu*** koto ni yotte jūkaku ga eraremasu. (11) Hitobito ga Kamisama ni ***somuku*** toki ni karera wa makoto no yorokobi o ushinaimasu. (12) Kirisuto wa kuiaratameru subete no hitobito ni yurushi no shukufuku o ***oyoboshite*** kudasaimasu.

C. Common Errors

(1) Correct Sentence: Hontō ni ***tasukarimasu***. Arigatō gozaimasu. *Tasukeru* is simply wrong in that instance. (2) Correct Sentence: Machida de wa eikaiwa ga mokuyōbi no shichiji ni ***hajimarimasu***. Hajimeru is just wrong in that instance.

D. Error Correction

(1) Ningen nara mondai ga kanarazu seikatsu ni ***dete kimasu***. (2) Correct as is. (3) Sensō ga ***okiru*** no wa hitobito ga warui sentaku o suru kara desu. (4) Naganuma-san ga doa o ***akete*** kara agaru yōni sasotte kuremashita.

Embedded Questions

A. Build Sentences

Tranlsation:

Have you ever thought about ... ?	... ni tsuite kangaeta koto ga arimasu ka.
This lesson teaches ...	Kono ressun wa ... nado oshiete imasu.
He was confused about ...	... ni tsuite konran shimashita.
You can know ...	... o shiru koto ga dekimasu.

1. Umareru mae ni doko kara kitte, shindara doko ni iku ka ni tsuite kangaeta koto ga arimasu ka.
2. Dono kyōkai ni kuwawaru beki ka ni tsuite konran shimashita.
3. Morumon Sho wa Kamisama no mikotoba de aru ka o shiru koto ga dekimasu.
4. Kono ressun wa umareru mae ni doko kara kitte, shindara doko ni iku ka nado oshiete imasu.

B. Translation

(1) Kono hon wa nani o su beki ka o oshiete kudasaimasu. (2) Naze inoru hitsuyō ga aru ka wakatte imasen. (3) Dō yatte Kamisama ni chikazuku koto ga dekita ka oshiete itadakemasu ka. (4) Shinken ni inoru made wa kono kyōkai ga shinjitsu ka dō ka wakarimasen deshita. (5) Jinsei o shiawase ni sugosu ka dō ka wa Kamisama no imashime ni jūjun de aru ka ni kakatte iru to omoimasu. (6) Seirei wa dono yōna o-kata ka gozonji desu ka. (7) Dono yōni inori ga kotaerareru ka wa kojin ni yotte chigaimasu. (8) Seisan o ukeru toki no taido ni yori, nani o eru ka ga sayū saremasu. (9) Mokuteki o hatasu tame ni Shu ga nani o nozonde orareru ka o shiru hitsuyō ga arimasu. (10) Watashi no Fukuin o Nobetsutaenasai no hasshō wa jikan o kenmei ni tsukau niwa dō shitara yoi ka o oshiete kuremasu.

C. Common Errors

(1) Iesu Kirisuto ni tsuite shitte imasu ka. The common mistake here is the use of *ka* where it is unnecessary. Also, even if it were necessary, it should precede *ni tsuite*, not follow it. See number 4. (2) Naze Iesu Kirisuto ga **shinda** ka shitte imasu ka. The verb *shinu* was in the wrong conjugation. Althought BIII is acceptable for an embedded question, the sentence is supposed to be in past tense (*Do you know why Jesus Christ **died**?*), so *shinu* must be in Bta. (3) Naze ima chijō ni **iru** ka ni tsuite kangaeta koto ga arimasu ka. The word *iru* was in Bte, which is an incorrect conjugation to precede a *ka* in an embedded question. (4) Shindara doko ni iku **ka ni tsuite** oshiete imasu. The *ka* and *ni tsuite* were switched (in the wrong order).

D. Error Correction

(1) Correct as is. (2) Correct Sentence: Kore ga hontō ni ***okotta*** ka dō ka shiritai na to omotta toki ni, o inori shimashita. (3) Correct as is. (4) Correct as is. (5) Correct as is. (6) Correct as is. (7) Correct as is. (8) Correct Sentence: Morumon Sho ni tsuite inotta toki, nani o kanjita ***ka o*** wakachiatte itadakemasu ka? (9) Correct as is. (10) Correct as is.

E. Scripture Activity

(1) He prayed to know which church (sect) to join, and to know which of all the churches was true; and which church he should join. Japanese phrases with embedded questions: Watashi ga Shu ni o-ukagai shiyō to shita mokuteki wa jibun ga kuwawaru beki kyōha o shiru tame ni, subete no kyōha no uchi no ***dore ga tadashii ka*** o shiru koto de atta ... **Subete no kyōha no uchi no dore ga tadashii *ka*** mata **jibun wa dore ni kuwawaru beki *ka*** o ukagatta. (2) Hito ga tsumi o kuiaratameta ka dō ka wa, kore ni yotte wakaru. Sunawachi, miyo, kare wa sore o kokuhaku shi, soshite sore o suteru.

Review: Describing Actions and Events

A. Error Correction

(1) ... jisseikatsu **ni** kakawaru... "Other questions may focus on more temporal needs" (*Preach My Gospel*, 107). (2) Correct as is. (3) Correct as is. (4) ... watashitachi wa, atarashi**ku umare**, Kirisuto no reiteki na musuko ... "When we are baptized we begin the process of being born again and become spiritual sons and daughters of Christ" (*Preach My Gospel*, 64). (5) Sate, watashi no ai suru harakara yo watashi wa tazunetai. Anatagata ga kono hoso**kute** semai michi ni haitta naraba, sore de subete owari de arō ka. 2 Nīfai 31:19 (6) Correct as is. (*Watashi no Fukuin o Nobetsutaenasai*, 107) (7) ... Taisetsu **ni** shite ... "Remember that our bodies are sacred. We should treat them with respect and reverence" (*Preach My Gospel*, 78). (8) ... iru ka dō ka kangae**ta koto** ga arimasuka. (9) Seishin seii **de**, jūbun ni katai ketsui o motte, "netsui o komete" inoru yōni tsutomete kudasai (*Watashi no Fukuin o Nobetsutaenasai*, 104). Strive to pray sincerely, with real intent, and with "all the energy of heart" (*Preach My Gospel*, 94). See *Linking Verbs and Adjectives: Bte and BII*. (10) Correct as is. "As you teach the fulness of the gospel of Jesus Christ, you will testify often about the Savior and Redeemer of the world" (Preach My Gospel, 105). (11) Correct as is. (12) ... fusawashi**ku naru** nara ... "Those who receive the gift of the Holy Ghost and remain worthy can enjoy His companionship throughout their lives (*Preach My Gospel*, 65). (13) ... eru koto ga dekimashi**ta** ka. (14) ... kyōkai de haji**marimashita**. (15) Watashi wa i**tte**, Shu ga meijirareta koto o okonaimasu (1 Nīfai 3:7). *See Linking Verbs and Adjectives: Bte and BII*. (16) “tokoshie **ni** suterarenai” koto o

kakushin suru no desu. "As people come to accept the restored gospel of Jesus Christ and receive ordinances of baptism and confirmation by priesthood authority, they can be assured that they 'are not cast off forever'" (*Preach My Gospel*, 2). (17) ... wakachiau **bekika** nani ka ... (18) Kono yotei ni aru**ite kimashita** ka. *See Linking Verbs and Adjectives: Bte and BII*. (19) Correct as is. (20) Correct as is. "President Ezra Taft Benson said that missionaries 'need to show how [the Book of Mormon] answers the great questions of the soul'" (*Preach My Gospel*, 119). (21) ... taiya o nao**su** koto ga ... (22) Shōgai o tsūjite, nintaizuyo**ku** ... ukeru ... "As we patiently, faithfully, and consistently follow this path throughout our lives, we will qualify for eternal life" (*Preach My Gospel*, 66). (23) Correct as is. (*Watashi no Fukuin o Nobetsutaenasai*, 104) (24) Correct as is. (25) Correct as is.

B. Translation

When (we) receive baptism from a priesthood holder with authority, we promise to continue to keep God's commandments from this (time). The person who receives baptism puts on white clothes, enters the baptismal font, and is completely immersed one time in the water by the brother performing the ordinance and lifted out again. This is a symbol of death and resurrection. But this does not mean that all is over. Through receiving the ordinance of confirmation, (you) receive the gift of the Holy Ghost, furthermore (you) become a member of the Church of Jesus Christ of Latter-day Saints, and only then [are confirmed] are (you) able to completely make your first covenant. In most cases, this ordinance is performed in the sacrament meeting after (you) receive baptism. A priesthood holder who holds the Melchizedek Priesthood will place (his) hands on (your) head, then confer the gift of the Holy Ghost, and also give a blessing as the Spirit prompts. At any time, if (you) live a worthy life, power to endure to the end will be bestowed (on you) according to the promise to be able to receive the guidance of the Holy Ghost.

Even Though - B*te mo*

A. (1) *de mo* (2) *i*-adjective *kute mo* (3) *de mo* (4) Verb B*te mo* (5) Negative verb BI *nakute mo* (6) Verb B*te mo* (7) Negative verb BI *nakute mo*

B. Translation

(1) Iesu Kirisuto sae mo Kamisama no imashime ni jūjun ni naru tame ni, baputesuma o ukeru hitsuyō ga arimashita. (2) Ikura shūnyū ga sukunakute mo, jūbun no ichi o osameru koto wa Ten kara no shukufuku o ukeru kagi ni narimasu (3) Tatoe kono shiren o norikoeru koto ga taihen de mo, Kamisama ga tasukete kudasaru koto o wasurenai de kudasai. (4) Doko de hataraite mo, Shu no tame ni hataraku naraba, Shu wa yorokonde kudasaimasu (5) Hitobito ni inoranakute mo daijōbu dato unagasu mono wa nande attemo, Kami kara kite wa imasen. (6) Morumon Sho o nando yonde mo, kokorokara yomu toki ni kanarazu atarashii koto o manabimasu. (7) Tatoe watashitachi ga Kamisama no koto o oboete inakute mo, Kare wa watashitachi hitori hitori no koto o yoku gozonji desu.

C. Common Errors

(1) ... Tatoe kyūdōsha ga shirana**kute mo**, sukunaku tomo ... (B*te* of *shiranai*) It is the most important path this investigator will ever walk. But if he or she doesn't know that, at least you do! (*Preach My Gospel*, 8), (*Watashi no Fukuin o Nobetsutaenasai*, 9); (2) Kurenai no yōni **akakute mo**, hitsuji no ke no yōni (イザヤ書 1: 18).

D. Error Correction

(1) Correct as is. (2) Shinkō wa chiisa**kute mo**, hatarakaseru koto ni yotte, ōkiku natte ikimasu. (3) Kanzen de na**kute mo**, watashitachi wa ai sareta Kami no kodomotachi desu. (4) Correct as is. (5) Correct as is. *Each day we act upon things we hope for when we cannot see the end result. This is faith* (Gospel Princioples, 101).

Experience - *koto ga aru*

A. Conjugate the Verbs

(1) Kyōkai de wa nichiyōbi no reihai dake dewa naku tanoshii katsudō o ***suru*** koto ga ***arimasu***. (2) Izen ni chie no kotoba ni tsuite ressun o ***shita*** koto ga ***atta*** to omoimasu. (3) Watashi wa Sasaki-ke no katei no yūbe de ressun o ***shita*** koto ga ***arimasu***. (4) Yoshida-san to wa kuiaratame ni tsuite o-hanashi o ***shita*** koto ga ***atta*** deshō. (5) Sapporo ni ita toki wa yoku Nishiyama kyōdai to o-hanashi ***suru*** koto ga ***atta*** to omoimasu. (6) Tokidoki senkyōshi no tenkin no tsugō de eikaiwa o yasumi ni ***suru*** koto ga ***arimasu***. (7) Watashi wa Yamashita chōrō to dendō ***shita*** koto ga ***arimasu***. (8) Shigoto ga isogashikunaru mae wa Tanaka kyōdai ni ressun no dōseki o o-negai o ***suru*** koto ga ***atta*** to omoimasu.

B. Translation

(1) Sore ni tsuite kiita koto ga arimasen node setsumei shite itadaite mo yoroshii desu ka. (2) Morumon ni tsuite osanai toki ni mananda koto ga arimasu ga ima de wa wasurete shimaimashita. (3) Ima made ni shita ichiban tanoshii koto wa nan desu ka. (4) Kono seiku o yonde mite naze ima made daremo Kami ni tsuite kanageta koto ga nakatta to omoimasu ka. (5) Toki toshite Iesu Kirisuto ni tsuite no chishiki no nai jinsei ga dono yōni natte ita ka o kangaeru koto ga arimasu. (6) Ima made ni Kirisutokyō no kyōkai no naka o mita koto ga arimasen ka. (7) Kono atari ni iru hotondo no hito wa anatatachi no yōna senkyōshi o mita koto aru to omoimasu. (8) Watashi no ryōshin wa ima made kyōkai ni iku koto o yurushite kuremasen deshita.

C. Common Errors

(1) Correct Sentence: Izen ni Kamaisama to go-jibun no kankei o kangaeta koto ga ***arimasu*** ka. Using *dekiru* when asking about experience does not make sense. (2) Correct Sentence: Morumon Sho o ***yonda*** koto ga arimasu ka. Using BIII does not comment on the past but on the current state. (3) Correct Sentence: Ichido dake Kirisutokyō no kyōkai ni ***haitta*** koto ga ***arimasu***. The original sentence means "There were times when I would enter Christian churches. (4) Correct Sentence: Eikaiwa ni korareta ***koto*** ga arimasu ka. *Koto* is needed between the verb and the particle *ga*.

D. Error Correction

(1) Correct as is. (2) Correct Sentence: Kyōkaiin toshite wa tokubetsu na hi ni mo sake o nomu koto wa ***arimasen***. (3) Correct Sentence: Subete no hito ga Kirisuto to iu namae o kiita koto ga ***aru*** to omoimasu. (4) Correct Sentence: Gakkō ni itte iru node shiken o ukeru koto ***ga yoku*** arimasu. (5) Correct as is. (6) Correct Sentence: Tabako o sutta ***koto*** ga arimasen. (7) Correct as is. (8) Kyō wa hajimete da to omou n desu ga izen ni Morumon Sho o ***yonda*** koto ga aru ki ga shimasu.

E. Listening Activity

(1) Kedo, ima wa, dandan kawatte kite, toku ni wakai hitotachi wa donna shūkyō demo, ano, ma ukeireru to iu ka, ma betsu ni kiku koto wa kiku kedomo, fukaku sore ni tsuite kangaenai to iu kanji o ukeru koto ga arimasu. (2) But now (it's) gradually changed, and expecially young people, for lack of a better word, *accept* any kind of religion… they will *listen* but I get the feeling at times that they won't particularly think deeply about it.

Linking Verbs and Adjectives - BII and B*te*

A. Linking Sentences

(1) Daremo ga baputesuma o uke***te*** Seirei no tamamono o ukeru koto ga dekimasu. (2) Subete no kaiin wa chie no kotoba ni shitaga***i*** jūbun no ichi o kenkin shimasu. (3) Daigaku ni haitte kara Morumon Sho o jibun kara yo***nde*** shinjitsu ka dō ka shiru tame ni ino***tte*** kotae o ukemashita. (4) Shinde kara reikai ni i***tte*** Iesu ni sabakare***te*** mittsu no ōkoku no hitotsu ni hairimasu. (5) Morumon Sho o yomu toki ni wa ino***tte*** kara hajimemasu. (6) Baputesuma o uke***te*** Iesu Kirisuto ni shitagaimasu.

B. Translation

(1) Kono chijō de watashitachi wa kazoku o mochi, seichō suru kikai ga ataerarete imasu. (2) Iesu Kirisuto e no shinkō o mochi, kuiaratamete, baputesuma o ukeru to Seirei no tamamono o sazukaru koto ga dekimasu. (3) Ansokubi niwa, kyōkai ni itte, Seisan o uke, washa no akashi o kiki, o-tagai ni manabiaimasu. (4) Mainichi inori, Shu ni chikazuku yōni doryoku suru to, Mitama o ninshiki suru kansei ga takamari, hito ni taisuru omoiyari mo fukaku narimasu. (5) Honda-san ga ryokō kara kaette kite iru to omou node, renraku shite mimashō ka. (6) Tsugi no yakusoku ni isoide ikimashō. (7) Shinden no naka wa shizuka de Mitama o kanjiyasui kankyō desu. (8) Tokidoki hito wa kanashikute, namida o nagashimasu ga, Ten no Otōsama mo watashitachi ga kanashii toki ni issho ni namida o nagasarete imasu. (9) Kanzen na nikutai o ete, fukkatsu shimasu. (10) Watashitachi wa Shu Iesu Kirisuto no deshi de minasan ni o-tsukae suru mono desu.

C. Common Errors

(1) Correct Sentence: Yamada-san no o-taku made ***hashitte ikimashō*** ka. The movement verb needs to be attached to *iku* (or *kuru*). (2) Correct Sentence: Nihon ni itte kara, hitobito ni fukuin o ***oshie*** baputesuma o hodokoshimasu. Verbs cannot be connected using the particle *to*. (3) Correct Sentence: Baputesuma o ukete kyōkaiin ni narimasu. The original sentence was in the wrong order. (4) Correct Sentence: Baputesuma to Seirei no tamamono o ***ukete*** shinken o ukemasu. BII connotes that the order doen not matter, which is wrong in this case.

D. Error Correction

(1) Correct Sentence: Sukuinushi wa awaremibuka***kute*** shinsetsu desu. (2) Correct as is. (3) Correct as is. (4) Correct Sentence: Seisan o uke***te*** baputesuma no seiyaku o arata ni shimasu.

Passives - *rareru* & *reru*

A. Conjugate the Verb

(1) sareru (2) sadamerareru (3) korareru (4) shukfuku sareru (5) erareru (6) ataerareru (7) taberareru (8) setsuritsu sareru (9) motarasareru (10) tsuyomerareru (11) sonaerareru (12) kizukareru (13) oshierareru (14) kobamareru (15) ukeirerareru (16) shimesareru (17) hatasareru (18) oidasareru (19) hakugai sareru (20) yugamerareru

B. Name that Particle

(1) wa, ni (2) wa (3) wa (4) wa (5) wa (6) ni (7) wa, ni (8) ni (9) ni (10) ni (11) wa

C. Active to Passive

(1) "Watashi no Fukuin o Nobetsutaenasai" wa toku ni senkyōshi ni yoku tsukawarete imasu. (2) Josefu Sumisu wa Kamisama

ni yogensha toshite mesaremashita. (3) Eba wa Satan ni damasaremashita. (4) Kato-san wa eki no chikaku ni senkyōshi ni hanashikakeraremashita. (5) Senkyōshi wa ikeru yogensha ni mesarete imasu. (6) Kazoku no inori ni tasukaremashita. (7) Suru to, mada hoka ni aru ka tazuneru yōni unagasaremashita (Nov. 2009 リアホナ, 8) (8) Watashitachi wa Seirei ni kiyomeraremasu. (9) Kamisama no oshie wa seiten ni kakaremashita. (10) Asa no seiten benkyō ni yotte fukuin no chishiki ga fukameraremashita. (11) Zōn taikai wa Okayama de hirakaremasu. (12) Sennin senkyōshi wa tsune ni zenryoku o tsukushite hataraku yōni motomerarete imasu.

D. Common Errors

(1) Morumon Sho wa Josefu Sumisu ni hon'yaku **saremashita**. The error had it in normal past tense, without conjugating it to the passive. What the incorrect sentence said was, "The Book of Mormon translated to Joseph Smith," (2) Iesu Kirisuto no fukuin wa Josefu Sumisu ni **yotte** kaifuku **saremashita**. This is the same error as #1. (3) Byōki na toki ni, shinkensha ni shukufuku **saremasu**. Here at least the missionary attempted to put the verb *suru* into its passive form *sareru*. However, he incorrectly treated the passive verb *sareru* as a godan verb, instead of an ichidan verb when he put it in *-masu* form. For example, *iku* is a godan verb. Its BII is *iki-*, so its *-masu* form would be *ikimasu.* On the other hand, *taberu* is an ichidan verb. Its BII is its stem, which is *tabe*, so its *-masu* form would be *tabemasu.* Now look at the passive verb *sareru*. It is tricky, because by its appearances it looks as though it could be either an ichidan (*-eru*) or a godan (*-ru*). Remember, all passive verbs are *-eru* ichidan verbs.

E. Error Correction

(1) ... Aganainushi toshite erabar**e**mashita. (2) Kamisama kara shukufuku to michibiki o ataera**re**mashita. (3) Kare no suru koto wa subete Shu no tame ni okona**wa**remashita. (4) Correct as is. (5) Correct as is. (6) Correct as is. (7) ... fukuin ga kaifuku sareru koto ... (8) Correct as is. (9) Correct as is.

F. Scripture Activity

(1) (2) watasare, de arareru (actually respectful form, but conjugates the same as passive), sukuwareru, shuppan sarete iru

When - *toki*

A. Place *toki*

(1) Baputesuma o ukeru ***toki ni*** watashitachi wa Kamisama to seiyaku o kawashimasu. (2) Kon'nan ni chokumen shite mo warau ***toki ni*** hibi no seikatsu ni heian o miidasu koto ga dekimasu. (3) Dōryō ga ressun o oshiete iru ***toki ni*** kokoro no naka de kare no tame ni inorimasu. (4) Morumon Sho o yomu ***toki ni*** Seirei no chikara o kanjiru koto ga dekimasu. (5) Kyōkaiin dewa nai tomodachi ni fukuin o tsutaeru ***toki ni*** Kamisama wa tasukete kudasaimasu. (6) Seisan o ukeru ***toki ni*** Sukuinushi no aganai ni tsuite kangaeru yōni shite imasu. (7) Chie no kotoba o mamoru ***toki ni*** nikutai no kenkō dake dewa naku reiteki ni mo shukufuku saremasu. (8) Michi de hitobito to hanasu ***toki ni*** kaifuku no messēji ni musubitsukeru yōni shite imasu.

B. Translation

(1) Watashi wa daigaku ichinen-sei no toki ni hajimete Morumon Sho ni tsuite inorimashita. (2) Iesu o oboeru toki ni anata wa baputesuma no seiyaku o mamorimasu. (3) Muzukashii koto ga okoru toki koso Kami e no shinrai o mochitsuzukeru beki desu. (4) Tatoe tasuke ga hitsuyō dewa nai toki demo Nīfai wa itsumo inorimashita. (5) Kamisama ga yogensha ni kataru toki sore wa go-jishin de katararareru no to onaji desu. (6) Sukuinushi ga Amerika ni korareta toki ni mazu aganai to baputesuma ni tsuite oshieraremashita. (7) Inoru toki sugu ni kotae o ukenai kamoshiremasen ga kotae wa kanarazu kuru deshō. (8) Shinu toki ni nikutai to rei wa wakaremasu.

C. Common Errors

(1) Correct Sentence: Josefu Sumisu wa ***inotta*** toki Kamisama o mimashita. Though gramattically fine, the original sentence actually implies that Joseph Smith saw God right *before* he prayed which is incorrect. (2) correct Sentence: Watashi wa fukuin o benkyō ***suru*** toki ni shitusmon no kotae o mitsukemasu. Without *suru*, the sentence does not make sense. (3) Correct Sentence: Watashi wa kōkō ***no*** toki ni kyōkai ni ikihajimemashita. Without *no*, the sentence is simply incorrect according to the grammar rule behind *toki*. (4) Fusawashii jōtai de baputesuma o ***uketara*** tsumi kara kaihō saremasu. *Toki* is purely for time situations. So, the original sentence means that you are freed from sin at the time you receive baptism. This is not always true and therefore gives a false implication. For example, a person who was addicted to cigarettes, alcohol, or pornography might battle with their sin for years even after baptism. Or a person with homosexual tendencies might stil have fierce internal battles with that sin. Using B*ta ra* indicates that freedom from sin will come after baptism but does not specify any time frame.

D. Error Correction

(1) Correct Sentence: Iesusama wa chijō de no hataraki o ***hajimeta*** toki ni shitotachi o meshimashita. (2) Correct as is. (3) Correct Sentence: ***Kowai toki*** wa inoru koto ga dekimasu. (4) Correct Sentence: Shiren ***no*** toki ni Seirei wa nagusame o ataete kudasaimasu. (5) Correct as is. (6) Mensetsu ***no*** toki ni wa shitashiku shinai to ikemasen.

Review: Narrating Experiences and Telling Stories

A. Error Correction - Paragraph

Minasan wa Kamisama no sonzai ni tsuite kangae**ta koto ga arimasu ka** (*koto ga aru*). Hitobito wa, kodomo ga umareta toki, dareka o nakushita toki, mawari no kankyō ga kawatta toki nado ni jibun no jinsei ni tsuite kangaeru koto ga arimasu. Jinsei no naka de, Kamisama no sonzai o shiru toki ni, watashitachi wa heian to yorokobi o eru koto ga dekimasu. Tatoe watashitachi ga Kamisama no koto o shira**nakute mo**, (B*te mo*) Kare wa watashitachi no koto o gozonji de, itsumo mimamotte kudasatte imasu. Watashitachi wa Kamisama ga ataete kudasatta “fukuin” to iu mono o kata**ku shinjite** (*adjectives*) imasu. “Fukuin” wa watashitachi ni ataerareta Kamisama kara no okurimono desu. Kamisama wa watashitachi o mimamori, michibi**ki**, (*Linking verbs & adjectives: BII & Bte*) soshite ai shite kudasatte iru koto o shitte imasu.

Iesu Kirisuto towa anata ni totte dono yō**na** sonzai desu ka. Osoraku Iesu no namae ya okonatte kita kiseki ni tsuite k**īta** koto ga aru to omoimasu ga Kare ga naze watashitachi ni totte imi no aru kata nanoka o rikai suru nowa moshikashitara taihen ~~**no**~~ kamoshiremasen. Iesu Kirisuto wa watashitachi no Sukuinushi desu. Kare wa watashitachi ga jibun no chikara dewa dō suru koto mo dekinai koto kara sukutte kudasaru no desu. Nikutai no shi, watashitachi ga okasu tsumi, soshite kojin **no** jakuten karamo watashitachi o sukui seichō shi kon’nan na toki nimo heian o kanjireru yōni shite kudasaru no desu. Subete no hitobito wa kono Iesu Kirisuto no chikara ni yotte tasuke o ukeru koto ga dekimasu.

B. Error Correction - Sentences

(1) Correct as is. (2) Correct as is. (3) Kondo kyōkai ni kuru toki ni o-tomodachi o **tsurete kite** mo ii desu yo. (to bring an object is "*motte kuru*," but to bring a person is "*tsurete kuru*" (4) Correct as is. (5) Watashi wa seibun o **yonde ita toki** ni Iesu Kirisuto ni tsuite akashi o eta koto ga arimasu. *See: Toki -* When (6) Hasegawa-san wa Morumon Sho o yo**nda** koto ga arimasu ka. The original sentence, "Hasegawa-san wa Morumon Sho o yomu koto ga arimasu ka" is grammatically correct, but means "Are there times when Mrs. Hasegawa reads the Book of Mormon?" The corrected version with B*ta* means "Has Mrs. Hasegawa ever read the Book of Mormon?" *See: koto ga aru* (7) Shinden wa kono chijō de mottomo **shinsei na** basho desu. *See: Adjectives* (8) Correct as is. (9) Correct as is. (10) Kyūdōsha wa amari Morumon Sho no taisetsu**sa** o wakaranakatta yōna node Kare ni shitsumon shi kare no motte ita gimon o kaiketsu shimashita. The suffix *-sa* turns some adjectives into nouns. *See: Adjectives* (11) Correct as is. (12) Watashi wa Morumon Sho no naka ni aru Abinadai no kotoba o tsukatte jūkkai no imashime o oshieta koto ga arima**su**. *See: koto ga aru* (13) Morumon Sho o yo**mi** sore ni tsuite fukaku kangaete Iesu Kirisuto no na ni yotte inoru nara Seirei no chikara o tōshite kotae o ukeru koto ga dekimasu. *See: Linking Verbs and Adjectives - BII and Bte* (14) Seibun gakushu ya kojin **no** inori o tōshite watashitachi wa Kamisama kara taisetsu na michibiki o ukemasu. *See: Adjectives* (15) Iesu Kirisuto wa chijō ni ita toki ni hitotsu mo Kamisama no imashime ni somu**ita koto ga arimasen deshita**. *See: koto ga aru* (16) Inori eno kotae tōshite watashitachi wa heian ya **atatakai ~~na~~ kimochi** o kanjiru koto ga arimasu. *See: Adjectives* (17) Morumon Sho wa Josefu Sumisu ni yotte hon’yaku **saremashita**. *See: Passives* (18) Iesu Kirisuto wa ōku no hito kara koba**mare**mashita. *See: Passives* (19) Kono kyōkai wa Josefu Sumisu o tōshite kaifuku **saremashita**. *See: Passives* (20) Katei no yube dewa kantan **na** ressun no ato ni tanoshii katsudō o shimasu. *See: Adjectives* (21) Correct as is. (22) Watashitachi wa tasuke ga hitsuyō **na** toki niwa itsudemo inoru koto ga dekimasu. (23) Correct as is. (24) Tsugi wa **Joseph Smith to iu hito** ni tsuite hanashitai to omoimasu. *See: Particles to/to iu* (25) Correct as is. (26) Correct as is. (27) Sōtaikai dewa yogensha no hanashi o yo**ku** kīte, jibun no seikatsu no naka ni tori’irete kudasai. *See: Adverbs* (28) Correct as is. (29) Kamisama no watashitachi ni taisuru ai wa “Sukui no Keikaku” to iu hitotsu no katachi de arawa**sarete** imasu. *See: Passives* (30) Correct as is. (31) Correct as is.

C. Translation

1. Sonaerarete saeireba, itsu mesarete mo daijōbu desu. (B*te mo*)

2. Shikashi, anata ga donna koto o onegai ni natte mo, Kami wa kanaete kudasaru koto o, watashi wa ima de mo zonjite imasu. (ヨハネ11:22) (Bte mo)

3. O-inori eno kotae o uketa koto ga arimasu ka? (*koto ga aru*)

4. Morumon Sho o shinken ni yomu made Mitama no michibiki o hakkiri to wakatta koto ga arimasen deshita. (*koto ga aru)*

5. Kono chijō de watashitachi wa kazoku o mochi, seichō suru kikai ga ataerarete imasu. (Linking verbs and adjectives - BII, B*te*)

10. Kami no keikaku ni shitagatte seikatsu suru koto o erabu toki ni, sentaku suru chikara wa tsuyomeraremasu (福音の原則, 19).

11. Watashitachi wa Ten no Onchichi no mi-moto ni ita toki ni, rei no kodomo toshite sentaku o shi hajimemashita (福音の原則, 19).

12. Onchichi no imashime o mamori, tadashii sentaku o suru toki ni, chishiki o e, rikairyoku o masu koto ga dekimasu (福音の原則, 19).

13. Donna negai koto demo kanaererareru to iwaretara, nani o negaimasu ka. (Particle *to*/*to iu*)

14. "Sono hito wa, togamemosezu ni ("togamemosezu" towa, Kami wa hinan shitari, arasagashi o shitari shinai to iu imi desu) oshiminaku subete no hito ni ataereu Kami ni, negai motomeru ga yoi" (James 1:5). (Preach My Gospel, 181). (Particle *to*/*to iu*)

6.Ansokunichi niwa, kyōkai ni itte, seisan o uke, akashi o kiki, o-tagai ni manabiaimasu. (Linking verbs and adjectives - BII, B*te*)

7. Satan no nozonde iru tōri ni shitagattara, sentaku no jiyū ga yurusarezu, saishūteki ni jiyū ga ubawarete shimaimasu. (Passives)

8. Shujin ni shinarete kara wa, hitorigurashi o shite imasu. (Passives)

9. Jibun o wasurete hatarakinasai to Chichi ni iwareta koto o itsumo kokoro ni oite dendō shite imasu. (Passives)

15. Ai ni afureta Ten no Otōsama wa, kare no nikutai wa fushifumetsu de kanzen desu. (Adjectives)

16. Baputesuma o ukeru noni attate, donna imashime ga muzukashikatta desu ka. (Adjectives)

17. Seirei wa watashitachi ga tadashiku miwakeru dekiru yōni tasukete kudasaimasu. (Adverbs)

18. Mitama o ukeru noni fusawashiku naru niwa, dō sureba ii to omoimasu ka. (Adverbs)

D. Scripture Activity

V. 8: Kami no hitsuji no mure ni haitte - B*te*; Kami no tami to yobaretai to negate ori - (particle *to* 2x and BII); ... nozomi - (BII)

V. 9: kanashimu mono to tomo ni kanashimi - (particle *to* and BII); nagusameru koto o nozomi - (BII); Kami ni aganaware - (BII, ichidan); kazoerarete - (B*te*); itsu de mo - (B*te mo, desu* in B*te*); dono yōna koto ni tsuite mo - (B*te mo*); ... tokoro ni ite mo - (B*te mo*)

V. 10: Shu ni tsukaete - (B*te*); mamoru to iu seiyaku - (particle *to*); Shu to kawashita - (particle *to*); shōko to shite - (particle *to* and B*te*); mina ni yotte - (B*te*)

V. 11: kono kotoba o kiku to - (particle *to*); te o tataite yorokobi - (B*te* and BII); ... to sakenda. - (particle *to*)

E. Reading Activity

Rōmaji

Ki ma a ni sugoshite ita shonen jidai no koto o oboete imasu. Watashi wa shotōkyōkai no shūkai ni shusseki suru tame kyōkai ni mukatte aruite imashita. Kyōkai ni tsuku to, odoroita koto ni sono hi wa tokubetsu puroguramu de, oyatachi ga zenin kite imashita. Sono toki watashi wa, kono puroguramu ni jibun no deban ga atte, serifu o anki suru no o wasurete ita koto ni ki ga tsukimashita. Soshite, watashi no junban ga kimashita. Tachiagarimashita ga, hitokoto mo hanasemasen deshita. Shibaraku soko ni tatte ite, sore kara futatabi isu ni suwari, yuka o jitto mitsumete imashita.

Ki ma a ni sugoshite ita shonen jidai no koto o oboete imasu. Watashi wa shotōkyōkai no shūkai ni shusseki suru tame kyōkai ni mukatte aruite imashita. Kyōkai ni tsuku to, odoroita koto ni sono hi wa tokubetsu puroguramu de, oyatachi ga zenin kite imashita. Sono toki watashi wa, kono puroguramu ni jibun no deban ga atte, serifu o anki suru no o wasurete ita koto ni ki ga tsukimashita. Soshite, watashi no junban ga kimashita. Tachiagarimashita ga, hitokoto mo hanasemasen deshita. Shibaraku soko ni tatte ite, sore kara futatabi isu ni suwari, yuka o jitto mitsumete imashita.

Sono subarashii josei wa Kami no tenshi de atte, watashi no na subeki waza o sonaete imashita. Meshi ga kitara, tatoe dore hodo fusawashikunai to kanjite ite mo meshi o ukeru beki da to iu koto o kanojo wa oshiete kuremashita. Moronai ga Josefu ni taishite shita yōni, kanojo wa watashi ga hanashi o subeki toki ga kita toki ni, junbi ga dekite iru koto o kakunin shite kuremashita. Kono reikan afureru kyōshi wa, watashi no inochi o sukuu tedasuke o shite kuremashita.

English

(1) I remember as a young boy feeling carefree as I walked to the church for a Primary meeting. When I arrived, I was surprised to see all of the parents there for a special program. Then it hit me. I had a part in this program, and I had forgotten to memorize my lines. When my turn came to say my part, I stood in front of my chair, but not one word came from my mouth. I could remember nothing. So I just stood there and then finally sat down and stared at the floor.

(2) After that experience, I made a firm resolve never to speak in any Church meeting again. And I held to that resolve for some time. Then one Sunday, Sister Lydia Stillman, a Primary leader, knelt down at my side and asked me to give a short talk the following week. I said, “I don’t give talks.” She responded, “I know, but you can give this one because I’ll help you.” I continued to resist, but she expressed so much confidence in me that her invitation was hard to refuse. I gave the talk.

(3) That good woman was a messenger from God, who had a work for me to do. She taught me that when a call comes, you accept it, no matter how inadequate you might feel. As Moroni did with Joseph, she made certain that I was prepared when the time came to give that talk. That inspired teacher helped save my life. (Osguthorpe, General Conference Oct. 2009, *Teaching Helps Save Lives*)

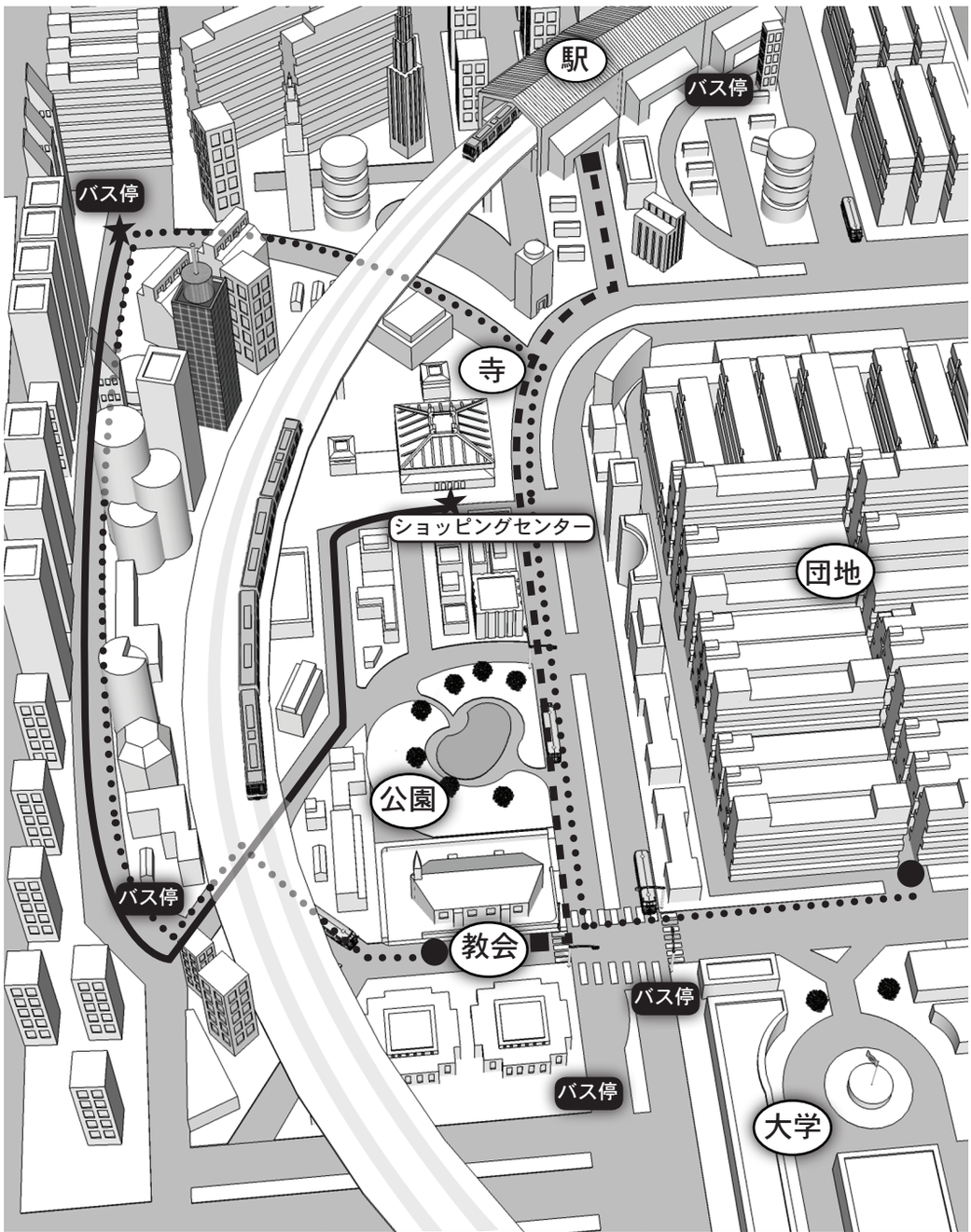
After - *kara* & *ato*

A. Select the Correct Form

(1) B*te kara* (2) B*ta ato* (3) B*te kara* (4) B*te kara* (5) B*te kara* (6) B*ta ato* or B*te kara* (7) B*te kara* (8) B*ta ato* (9) B*te kara* (10) B*te kara* (11) B*ta ato* or B*te kara* (12) B*ta ato*

B. Describe the Picture

(1) Saigo no bansan no ato, Iesu wa jūni nin no deshi no ashi o hitori hitori arai, toru de nugimashita. Senkyōshi de aru Iesu jibun ga deshi ni tsukae, sensoku suru koto (*washing of the feet*) de karera ni mohan on shimeshi, hito ni tsukaeru koto no tsukaeru koto no taisetsusa o oshieraremashita.



Key		
Kyōkai – 教会	Kōen – 公園	Eki – 駅
Tera – 寺	Daigaku – 大学	Danchi – 団地
Shoppingu Sentā – ショッピングセンター		Basutei – バス停

N. Map Activity

1. Kyōkai desu. Eki kara kyōkai made - ■ square path

2. Basute kara shop-ingu sentā made - ☆ star path

3. Danchi kara basute ni kyūdōsha o mukae, kyōkai made iku - ● circle path

(2) Fukkatsu shita ato ni, Iesu wa Amerika no Nīfai-jin nimo awaremashita. Te o hiroge, kugi no ato o shimeshi, hitori hitori Shu no moto ni kite, kizuato ni furi, kare ga fukkatsu shita Iesu de aru koto o shiru koto ga dekiru yōni unagashimashita. Mata, Iesu wa jūni shito o erabi, karera ga baputesuma o hodokoshi, Seirei no Tamamono o ukeru koto ga dekiru yōni ken'nō o o-atae ni narimashita. Kongo ronsō ga nai yōni Kirisuto no kyōgi ni tsuite mo akiraka ni saremashita.
(3) Baputesuma no Yohane ga Josefu Sumisu to Oribā Kaudori ni Aron Shinken o sazuketa ato, shito Petero, Yakobu, Yohane ga Penshirubenia Shu ni araware, Josefu to Oribā no atama ni te o oki, Merukizedeku Shinken o sazukemashita. Kono shinken wa kodai no hitobito kara torisareta mono deshita. Kono shinken o tsukatte, Josefu wa Kirisuto no kyōkai o futatabi chijō ni soshiki shita no desu.

C. Common Errors

(1) Baputesuma o uke**ta** ato wa, kawashita seiyaku o mamoru koto ni yotte shinkö o arawashimasu (*Watashi no Fukuin o Nobestutaenasai*, 71). (2) Adamu **no** ato ni, hoka no yogenshatachi ga mesaremashita (*Watashi no Fukuin o Nobestutaenasai*, 36). (3) Dendō kikan o tsūjite, mata dendō o oe**ta** ato mo gengo o shūtoku suru tame no doryokuo tsuzukete kudasai (*Watashi no Fukuin o Nobestutaenasai*, 144). (4) Onchichi to Onko no otozure **no** ato ni, ten kara no shisha, tsumari tenshitachi ga, Josefu Sumisu to sono döryö de aru Oribä Kaudori no moto e tsukawasaremashita (*Watashi no Fukuin o Nobestutaenasai*,).
(5) **Sono** ato, Sukuinushi wa hitobito kara kobamare, jūjika ni tsukeraremashita (*Watashi no Fukuin o Nobestutaenasai*, 37).
(6) Shūchū dekiru yōni, undō shi, shawä o abi, ino**tte** kara benkyō ni torikakarimasu (*Watashi no Fukuin o Nobestutaenasai*, 25). (7) **Sono ato**, fushi-fumetsu no karada ni fukkatsu shite, karada to rei wa eien ni ketsugō shimasu (*Watashi no Fukuin o Nobestutaenasai*, 59) (8) Korera no aidea no tsukaikata ni tsuite wa, yoku ino**tte** kara, Mitama no michibiki ni shitagatte kimete kudasai (*Watashi no Fukuin o Nobestutaenasai*, 44). (9) **Hanashi no ato ni**, mananda kotogara, sore o dendō katsudō no naka de dono yōni katsuyō dekiru ka ni tsuite zen'in de hanashiatte kudasai (*Watashi no Fukuin o Nobestutaenasai*, 17). You do not use *kara* after nouns. Use "*no ato*" instead.

D. Error Correction

(1) Rīhai wa ki no mi o tabe**ta** ato ni nani o nozonda deshō ka. (*Watashi no Fukuin o Nobetsutaenasai*, 3) (2) (*Watashi no Fukuin o Nobetsutaenasai*, 31) (3) (*Watashi no Fukuin o Nobetsutaenasai*, 178) (4) Kyüdösha to deatte kara saisho no süfun-kan ga hijö ni taisetsu desu. (*Watashi no Fukuin o Nobetsutaenasai*, 194) (5) (*Watashi no Fukuin o Nobetsutaenasai*, 58) (6) (*Watashi no Fukuin o Nobetsutaenasai*, 161) (7) (*Watashi no Fukuin o Nobetsutaenasai*, 20) (8) (*Watashi no Fukuin o Nobetsutaenasai*, 59) (9) (福音の原則, 61) (10) (*Watashi no Fukuin o Nobetsutaenasai*, 61) (11) (*Watashi no Fukuin o Nobetsutaenasai*, 94) (12) (福音の原則, 61) (13) (*Watashi no Fukuin o Nobetsutaenasai*, 220) (14) (*Watashi no Fukuin o Nobetsutaenasai*, 73) (15) (*Watashi no Fukuin o Nobetsutaenasai*, 74) (16) (*Watashi no Fukuin o Nobetsutaenasai*, 93) (17) (*Watashi no Fukuin o Nobetsutaenasai*, 50) (18) (*Watashi no Fukuin o Nobetsutaenasai*, 117) (19) (*Watashi no Fukuin o Nobetsutaenasai*, 58) (20) (*Watashi no Fukuin o Nobetsutaenasai*, 177)

E. Reading Activity

(1) Four times. (2) Three are different usages. (3) The first is directional (two instances of it); the second is "after" [doing something]; the third is "because" (4) The usage that means "after" [doing something]. 異邦人に伝わってから、あなたには、ほかのあらゆる教会にも増して大きな忌まわしい教会が設立されるのが見える。

H. Audio Activity

(1) B*ta ato*: 1; B*te kara*: 0; B*ta+ra*: 1 (2) B*ta ato*: to express "after baptism, you receive the Holy Ghost"; B*te kara*: N/A; B*ta+ra*: to express a hypothetical situation ("If this would have happened...")

Before - *mae*

A. Translation

(1) Kyōkai wa yūbinkyoku no mae nanode sokode o-ai shimashouka. (2) O-hanashi suru mae ni o-inori shitemo yoroshii desuka. (3) Eikaiwa no mae ni senkyōshi wa itsumo michikai reiteki na messēji wo wakachiaimasu. (4) Kare towa izen ni ichido dake atta koto ga arimasu. (5) Naiyō yori yoku rikai dekiru yōni Morumon-Sho o yomu mae ni inotte itadakemasuka.(6) Watashitachi ga fusawashii jōtai naraba machigatta sentaku o suru mae ni seirei wa keikoku o ataetekuremasu. (7) Inoue-san ga senkyōshi to au mae kara kyōkai ni tsuite nanika shitte itaka gozonji desuka. (8) Baputesuma o ukeru mae ni shinkō o mochi jibun jishin no tsumi o kuiaratame nakereba narimasen. (9) Fukuin ga kaifuku sareru mae wa aganai kara no shukufuku o eru koto ga dekimasen deshita. (10) Onizuka-san wa densha no eki no mae de aitagatte imasu.

B. Common Errors

(1) Correct Sentnece: Hi no sakae ni iku ***tame*** ni fukuin o ukeireru hitsuyō ga arimasu. Grammatically, the origianl sentence is okay. But it sounds very awkward, and a native speaker would not say that. (2) Correct Sentence: Kono yo ni ***kuru*** mae ni Kamisama to sunde imashita. The verb connected to *mae* is **always** in BIII. (3) Correct Sentence: Kakunin no gishiki o ukeru ***mae*** ni baputesuma o ukemasu. (4) Seisankai ***no*** mae ni Takeuchi-san to aimasu. The particle *no* is required to connect a noun to *mae*.

C. Error Correction

(1) Correct Sentence: Ōmiya eki no mae ***de*** o-ai shimashō ka. (2) Correct Sentence: Kōkō no toki wa itsumo shiken o ***ukeru*** mae ni inorimashita. (3) Correct Sentence: Shichiji ***no*** sukoshi mae ni atte mo yoroshii deshō ka. (4) correct as is. (5) Correct Sentence: Seisan o ukeru ***tame*** ni fusawashiku naranakereba ikemasen. (6) Correct as is.

Particles - *kara* & *made*

A. Place the Particle

(1) 1 - kara (2) 1 - made (3) 7 - made (4) 2 - kara, 5 - made (5) 1 - made (6) 2 - kara (7) 8 - kara (8) 9 - made

B. Reorder the Sentence

(1) Correct Sentence: Ten no Otōsama wa ***Satan no sokubaku kara nogareru hōhō*** o shimeshite kudasaimashita. (2) Correct Sentence: ***Doyōbi no yūshoku*** o totta to sureba, ***Nichiyōbi no yūshoku made*** inshoku o tatsu no desu. (3) Correct Sentence: Hito wa rei toshite ***Ten no Ryōshin kara*** umare, ***On-chichi*** no eien no sumai de ***seijuku suru made sodaterareta***. (4) Correct Sentence: ***Kirisuto kara ato no yogensha*** mo mina, Kirisuto ga kono yo ni korareta koto o akashi shite kimashita. (5) Correct Sentence: ***Seisho wa Kami kara hito*** e no keiji o fukumu shinsei na bunsho o atsumeta mono desu. (6) Correct Sentence: ***Kono yo o saru made no nijū nenkan***, Pōru wa kō shita kodomotachi ya hoka no hitobito ni hōshi o shimashita. (7) Correct Sentence: Shu wa Go-jibun no inochi o Watashitachi ***ni ataeru koto made shite*** kudasaimashita. (8) Correct Sentence: Soshite, yadoya no shujin ni kane o tewatashi, otoko ga ***kaifuku suru made no sewa*** o tanomimashita. (9) Correct Sentence: ***Adamu to Eba no jidai kara Iesu Kirisuto no jidai made***, Shu no tami wa giesi no rippō o mamotte kimashita. (10) Correct Sentence: ***Fukusennen no ato ni fukkatsu suru made***, jigoku de jibun no okashita tsumi no yue ni kurushimimasu.

C. Common Errors

(1) Correct Sentence: Watashi wa ippai ***ni naru*** made tabemasu. Literally translated, the incorrect sentence is: I will eat until full. The correct sentence translated is: I will eat until I am (become) full. (2) Correct Sentence: Watashi wa ***shinu*** made ***hatarakimasu***. (3) Imashime to wa Kamisama kara ***no*** rippō desu. Because *Kamisama kara* modifies *rippō*, particle *no* is required to connect them. (4) Correct Sentence: Ten made ***no*** michi wa hosoukte semai desu. Becasue *Ten made* modifies *michi*, particle *no* is required to connect them. (5) Correct Sentence: Kyōkai ***made*** koraremasu ka. Literally translated, the incorrect sentence is: Can (you) come by (the time of) the church? This makes no sense. (6) Raishū made ***ni*** Morumon sho o yonde itadaite mo yoroshii desu ka. Literally translated, the incorrect sentence is: May we have you read the Book of Mormon (all the way) until next week?

D. Error Correction

(1) Correct Sentence: Sukuinushi ***kara*** tashika ni ai sarete iru to iu kakushin ga arimasu. (2) Correct as is. (3) Correct Sentence: Ten no On-chichi wa saigo ***made*** taeshinobu mono ni, eikō ga ataerareru to iwarete imasu. (4) Correct Sentence: Baputesuma o roku gatsu sanjū nichi ni yotei suru nara, itsu made ***ni*** ressun o owarasu hitsuyō ga arimasu ka. (5) Correct as is. (6) Correct Sentence: Amerika kara hanare, konna ni tōi ***kuni made kita*** no wa hajimete desu. (7) Correct Sentence: Yon setsu ***kara*** go setsu made yonde itadakemasu ka. (8) Correct Sentence: Kore made taihen na koto ga atta kamoshiremasen ga, kore kara wa, imashime o mamori Kami o ai suru kagiri, itsumo Shu no Mitama ni mamoraremasu. (No particle *no* after *kore kara*.)

Review: Time, Date, and Location

A. Error Correction

(1) Correct as is. (See: *After - kara* & *ato*) (2) (See: *After - kara* & *ato*) (3) Eikaiwa **no** ato ni kantan na reiteki na messēji o wakachiaimasu. (See: *After - kara* & *ato*) (4) Subete no hito **niwa**, sentaku no jiyū to iu tamamono ga ataerarete imasu. (*See* Particles: *de*, *ni* & *e*) (5) Kami wa, watashitachi ga manabi, seichō dekiru yōni chijō **deno** kono kikai o ataete oraremasu. (*See* Particles: *de*, *ni* & *e*) (6) Correct as is. (*See* Particles: *de*, *ni* & *e*) (7) Correct as is. (*See* Particles: *de*, *ni* & *e*) (8) Jūjun ni naru koto de kiyoku kigare no nai jōtai **ni** naranakereba narimasen. (*See* Particles: *de*, *ni* & *e*) (9) Correct as is. (*See* Particles: *de*, *ni* & *e*) (10) Kono basute **de** orimashō. (*See* Particles: *de*, *ni* & *e*) (11) Sasaki Shimai to Mizoguchi Kyōdai no eien no kekkon (musubikatame) wa shinden to iu seinaru shinden **de** arimasu. (*See* Particles: *de*, *ni* & *e*) (12) Dochira no hō **ni** sunde irasshaimasu ka. (*See* Particles: *de*, *ni* & *e*) (13) Nikki **ni** sono unagashi o kaitara, motto michibiki o ukeru to omoimasu. (14) Correct as is (See: Before - *mae*) (15) "Shu, kono kyōkai o dono yōna na de yobu beki ka, watashitachi ni o-oshie itadakitai to zonjimasu. Kono ken ni tsuite tami no naka ni ronsō **ga** gozaimasu kara" (3ニーファイ27:3). (See: Existence Verbs: *aru* & *iru*) (16) Dendō no waza ijō ni ōkina kandō o atae, ōkina manzoku o motarasu waza wa hoka **niwa** arimasen (*Watashi no Fukuin o Nobetsutaenasai*, v). (See: Existence Verbs: *aru* & *iru*) (17) Shikashi, kono yōna hitobito niwa kanzen na shinri, tsumari baputesuma o hodokoshi, sono hoka no sukui no gishiki o toriokonau shinken no kennō **ga arimasen deshita** (*Watashi no Fukuin o Nobetsutaenasai*, 40). (See: Existence Verbs: *aru* & *iru*) (18) Anki shita kotoba o, hayakuchi de iu koto no **nai** yōni shimasu (*Watashi no Fukuin o Nobetsutaenasai*, 40). (See: Existence Verbs: *aru* & *iru*) (19) Correct as is (*Watashi no Fukuin o Nobetsutaenasai*, 25).

(See: Existence Verbs: *aru* & *iru*) (20) Jikai no hōmon yotei o kimete mo **yoroshii desu** ka? (See: Existence Verbs: *aru* & *iru*) (21) Tokutakai hito wa reiteki ni kiyoku **junsui desu**. (See: Existence Verbs: *aru* & *iru*) (22) Subete no dendō kuiki niwa 'Kuiki Dendō Kiroku' **ga arimasu**. (See: Existence Verbs: *aru* & *iru*) (23) Correct as is. (See: Existence Verbs: *aru* & *iru*) (24) Correct as is. (See: Existence Verbs: *aru* & *iru*) (25) Moshi watashi ga tsumi o okashite ita to shitara—mochiron tsumi **ga nakatta** wake dewa arimasen ga—watashi wa jibun no tsumi ga yurusare, makoto ni tsumi kara kiyomerareta to kanjimashita (*Watashi no Fukuin o Nobetsutaenasai*, 44). (See: Existence Verbs: *aru* & *iru*)

B. Error Correction

(1) Correct as is. (2) Baputesuma o uke**ta** ato, fusawashikereba shinden ni hairemasu. (See: After - *kara* & *ato*) (3) Correct as is. (See: Before - *mae*) (4) Correct as is. (5) Correct as is. (6) Shinden ni oite, Kami no ma**e** de kekkon no seiyaku o kawashimasu. (See: Before - *mae*) (7) Watashitachi ga saisho ni Sukui no Keikaku ni tsuite kiita nowa, umare**ru** mae, seibun dewa "Daichi no kurai" to yobareru jōtai no toki deshita.(「救いの計画」　Ｌ・トム・ペリー　2006年10月総大会). (See: Before - *mae*) (8) Senzo no tame no gishiki o okonau **tame** ni, keizu o shirabemasu. (See: Before - *mae*) (9) Iesu Kirisuto wa fukkatsu shi, Erusaremu no deshitachi ni oshierare**te** kara, Amerika no tami ni mo awaremashita. (See: After - *kara* & *ato*) (10) Baputesuma o uke**ta** ato wa, maishū seisan o ukeru koto ni yotte, baputesuma no seiyaku o arata ni shimasu (Pamphlet: イエスキリストの福音, 13). (See: After - *kara* & *ato*) (11) Baputesumakai **no** ato, donna koto o kanjita ka wakachiau jikan o torasete itadaite mo ii desu ka. (See: After - *kara* & *ato*) (12) Kyōkaiin ni na**tte** karamo sara ni manabitsuzukeru hitsuyō ga arimasu (Pamphlet: Iesu Kirisuto no Fukuin, 15). (See: After - *kara* & *ato*) (13) Kyō wa eikaiwa **no** ato ni ... (See: After - *kara* & *ato*) (14) Suzuki-san wa watashitachi **no** mae ni ita senkyōshi ga mitsuketa kyūdōsha desu. (See: Before - *mae*)

sono hoka no sukui no gishiki o toriokonau shinken no kennō **ga arimasen deshita** (*Watashi no Fukuin o Nobetsutaenasai*, 40). (See: Existence Verbs: *aru* & *iru*) (18) Anki shita kotoba o, hayakuchi de iu koto no **nai** yōni shimasu (*Watashi no Fukuin o Nobetsutaenasai*, 40). (See: Existence Verbs: *aru* & *iru*) (19) Correct as is (*Watashi no Fukuin o Nobetsutaenasai*, 25). (See: Existence Verbs: *aru* & *iru*) (20) Jikai no hōmon yotei o kimete mo **yoroshii desu** ka? (See: Existence Verbs: *aru* & *iru*) (21) Tokutakai hito wa reiteki ni kiyoku **junsui desu**. (See: Existence Verbs: *aru* & *iru*) (22) Subete no dendō kuiki niwa 'Kuiki Dendō Kiroku' **ga arimasu**. (See: Existence Verbs: *aru* & *iru*) (23) Correct as is. (See: Existence Verbs: *aru* & *iru*) (24) Correct as is. (See: Existence Verbs: *aru* & *iru*) (25) Moshi watashi ga tsumi o okashite ita to shitara—mochiron tsumi **ga nakatta** wake dewa arimasen ga—watashi wa jibun no tsumi ga yurusare, makoto ni tsumi kara kiyomerareta to kanjimashita (*Watashi no Fukuin o Nobetsutaenasai*, 44). (See: Existence Verbs: *aru* & *iru*)

B. Error Correction

(1) Correct as is. (2) Baputesuma o uke**ta** ato, fusawashikereba shinden ni hairemasu. (See: After - *kara* & *ato*) (3) Correct as is. (See: Before - *mae*) (4) Correct as is. (5) Correct as is. (6) Shinden ni oite, Kami no ma**e** de kekkon no seiyaku o kawashimasu. (See: Before - *mae*) (7) Watashitachi ga saisho ni Sukui no Keikaku ni tsuite kiita nowa, umare**ru** mae, seibun dewa "Daichi no kurai" to yobareru jōtai no toki deshita.(「救いの計画」　Ｌ・トム・ペリー　2006年10月総大会). (See: Before - *mae*) (8) Senzo no tame no gishiki o okonau **tame** ni, keizu o shirabemasu. (See: Before - *mae*) (9) Iesu Kirisuto wa fukkatsu shi, Erusaremu no deshitachi ni oshierare**te** kara, Amerika no tami ni mo awaremashita. (See: After - *kara* & *ato*) (10) Baputesuma o uke**ta** ato wa, maishū seisan o ukeru koto ni yotte, baputesuma no seiyaku o arata ni shimasu (Pamphlet: イエスキリストの福音, 13). (See: After - *kara* & *ato*) (11) Baputesumakai **no** ato, donna koto o kanjita ka wakachiau jikan o torasete itadaite mo ii desu ka. (See: After - *kara* & *ato*) (12) Kyōkaiin ni na**tte** karamo sara ni manabitsuzukeru hitsuyō ga arimasu (Pamphlet: Iesu Kirisuto no Fukuin, 15). (See: After - *kara* & *ato*) (13) Kyō wa eikaiwa **no** ato ni ... (See: After - *kara* & *ato*) (14) Suzuki-san wa watashitachi **no** mae ni ita senkyōshi ga mitsuketa kyūdōsha desu. (See: Before - *mae*) **C. Complete the Sentence**
(1) ni (2) ni (3) no (4) de (5) de (6) hajimeru (7) mae (8) owatta (9) ato (10) ga (11) imasu (12) no (13) ato (14) mae (15) ni (16) no (17) mae (18) de

E. Audio Activity

(1) s*hūmatsu ka heijitsu* (2) Weekends or weekdays (3) *asa, o-hiru, yoru* (4) morning, afternoon, evening (5) "Sono, shūmatsu ka heijitsu, dochira no hō ga, ano, tsugo ga ii desu ka?" (6) "~~Sono,~~ shūmatsu ka heijitsu, dochira no hō ga, ~~ano~~, tsugo ga ii desu ka?" > "Shūmatsu ka heijitsu, dochira no hō ga tsugo ga ii desu ka?" (7) There are a few variations of this sentence that would be even more polite, or "soft." Possible answers include: (a) "Shūmatsu ka heijitsu, dochira no hō ga tsugo ga ii **deshō** ka?" (b) "Shūmatsu ka heijitsu, dochira no hō ga tsugo ga **yoroshii** desu ka?" (c) "Shūmatsu ka heijitsu, dochira no hō ga tsugo ga **yoroshii deshō** ka?" (d) (*This one would be ultra-polite -- perhaps to the point of being overboard. Versions (c) and (d) would probably be safest, and thus the best to use*) "Shūmatsu ka heijitsu, dochira no hō ga tsugo ga **yoroshū gozaimasu ka**?"

F. Scripture Activity

(1) 1 後 (のち) and 1 から (2) Only 1 total - 後 (のち). The から is not being used to say "after" in this context. Here it means "because."

G. Writing Activity

1. Gessemane ゲッセマネ	5. Ori-bu yama オリーブヤマ	9. Parumaira パルマイラ	13. Indjipendensu ｲﾝﾃﾞｨﾍﾟﾝﾃﾞﾝｽ	17. Yakusoku no chi ヤクソクノチ
2. Nazare ナザレ	6. Haka ハカ	10. Nyu-yo-ku shu ニューヨークシュウ	14. Ka-torando カートランド	18. Bauntjifuru バウンティフル
3. Eden no sono エデンノソノ	7. Erusaremu エルサレム	11. Ko-kai コウカイ	15. Irinoi shu イリノイシュウ	19. Mizu-ri shu ミズーリシュウ
4. Ejiputo エジプト	8. Isuraeru イスラエル	12. Soruto re-ku shi ソルトレークシ	16. No-bu- ノーブー	20. Amerika tairiku アメリカタイリク

Causatives

A. Conjugate the Verb

(1) Iwaseru (2) Susumaseru (3) Hodokosaseru (4) Kawaraseru (5) Hatarakaseru (6) Motaseru (7) Shinaseru (8) Saseru (9) Hakobaseru (10) Kasegaseru (11) Sonaesaseru (12) Ikaseru (13) Awaseru (14) Fukumaseru (15) Nagasaseru (16) Yobaseru (17) Nugaseru (18) Tataseru (19) Karisaseru (20) Kosaseru

B. Dissect the Dialogue

(1) Sasete itadakimasu. I will partake of (you) allowing me to do = I will do. I, (Brother) Nagano, will conduct (the meeting). (2) Ukesasete kudasai. Please let me receive. By all means, let me be baptized (receive baptism). (3) Sanka sasete morattara. If (we) get (someone) to let us participate. What about getting someone to let (you and Sato san) participate in (their) Family Home Evening? (4) Hōmon sasete itadakimashita. We partook of (the bishop) letting (us) visit. We visited the youth and less-active members whom the bishop requested (for him).

C. Common Errors

Correct Sentence: ***Watashi wa*** kyōkai o mite, chiisai koro ni tsuite ***omomidashimashita***. Though the original sentence is grammatically correct, a native speaker would not say that.

D. Error Correction

(1) Suzuki san wa jibun no musuko ***ni*** hon o yomasemashita. (2) Kyōkai o mise***te itadakemasu ka***. (3) Iesu Kirisuto ni tsuite sukoshi wakachiawasete ***kudasai***. (4) Correct as is.

Because - *kara* & *node*

A. Order Sentence Parts

(1) Shi wa owari dewa nai to shitte iru node, jinsei ni kibō o motemasu. (2) Shu no michibiki o hibi no naka de kanjiru node, Shu ga ikite iru to iu akashi o hitei dekimasen. (3) Ryōshin ga ita kara, koko made yatte koremashita. (4) Kyō otto wa shigoto ga yasumi dakara, chotto yosete mite kudasai. (5) Kono gishiki wa Kami no rippō desu, Kami no kennō ni yotte hodokosarenakereba naranai no desu. (6) Oshierubeki koto wa Mitama ga kokoro to omoi ni tsugete kureru node, sore o shinrai shite kudasai. (7) Iesu Kirisuto ga nikutai no shi ni uchikatareta node, watashitachi wa mina fukkatsu shimasu.

B. Translation

(1) Seitō o ai shite iru node, jibun no omoi o seitō mo kanjite hoshii, jibun ga keiken shita koto o seitō nimo keiken shite hoshii to omotte imasu (McConkie, Gospel Learning and Teaching, *Liahona*, November 2010, p. 14). (2) Watashi wa Josefu Sumisu ga yogensha de aru koto o mina-san ni akashi shimasu. Soshite, kono kotae o Shu kara uketa node, Josefu no kōkeisha-tachi mo yogensha de aru koto o shitte imasu. (Costa, Obedience to the Prophets, Liahona, November 2010, p. 11). (3) [*Aru hitotachi wa, messēji ga shinjitsu de aru to iu reiteki na akashi o eta nimo kakawarazu, messēji o ukeirenai kamoshiremasen*]. **Anata wa karera o ai shi, karera no sukui o negatte iru node kanashimi o oboeru koto deshō** (*Watashi no Fukuin o Nobetsutaenasai*, 11). (4) [*Shikashi, rakutan shite wa narimasen*]. **Rakutan wa anata no shinkō o yowameru kara desu** (*Watashi no Fukuin o Nobetsutaenasai*, 11). (5) Desu kara, kono imashime ga watashitachi ni totte, kanarazu yoi mono da to shinjite imasu. (6) Samazama na kyōha-kan no konran to arasoi ga hijō ni hageshikatta node, watashi no yōni waka.....i mono ni totte, dare ga tadashiku, dare ga machigatte iru ka, tashika na ketsuron o dasu koto wa fukanō de atta … (Joseph Smith History 1:8) (7) Ten no Otōsama wa, watashitachi ga Otōsama ni shitagau koto o kita shite oraremasu. Otōsama ni shitagau nara, shukufuku ga aru kara desu (*Watashi no Fukuin o Nobetsutaenasai*, 80).

C. Common Errors

(1) Dōryō ga byōki **na** node, kyō wa denwa dendō shimashō. When an *na*-adjective precedes *node*, use "*na*." (2) **Anatagata**

wa shinkō ga aru node … , **watashi no yorokobi wa michite iru.** The two parts of the sentence (before *node* and after *node*) were switched. As the sentence was, it would have meant, "Because my joy is full ... , you have faith." (3 Nephi 17:20) Remember, in Japanese the reason is always before *node*, and the result is after. (3) Josefu Sumisu wa yogensha **da**kara Kamisama no chikara ni yotte Morumon Sho o hon'yaku suru koto ga dekimashita. Because "yogensha" is a noun, it must have a "da" after it before "kara" (when *kara* is being used to mean "because"). (4) ***Muzukashii ~~da~~ kara** tokidoki akirametai to omou yō ni naru kamoshiremasen ga ganbatte kudasai. Shu ga tasukete kudasaru kara desu. When *i*-adjectives precede *kara*, do not use *da*. *Da* is a plain form ending. When you have an *i*-adjective, it is already in plain form. You would add *desu* to make it polite.

D. Error Correction

(1) Kain wa **Kami yori mo Satan o ai shita** node **otōto no inochi o ubaimashita ga**, sono jiten de kain no reiteki na seichō wa todomatte shimaimashita. Common Error #2 - the two parts of the sentence before and after *node* were switched. (2) Correct as is. (3) Watashitachi wa fukanzen **na** node, Kami no moto ni kaeru tame ni Iesu Kirisuto no tasuke ga hitsuyō desu. (4) Correct as is. (5) Correct as is. (6) Subete no kyōkaiin wa Seirei no Tamamono o ukete **iru ~~da~~ kara**, fusawashii jōtai de ireba itsudemo michibiki ya nagusame, mata keikoku o ukeru koto ga dekimasu. (7) Correct as is. (8) Kami wa watashitachi no Ten no Onchichi **na**node, watashitachi wa mina kyōdai shimai desu.

E. Reading Activity

ニーファイ第一書 1: 15 - から (である); ニーファイ第一書 17: 47 - で; アルマ 32:14 - ので

If - *ba* & *nara*

A. Complete the Thought

(1) Kirisuto e no shinkō o moteba/motsu nara/motsu to/mottara... (2) Baputesuma o ukereba/ukeru nara/ukeru to/ uketara... (3) Seirei to issho ni ireba/iru nara/ iru to/itara... (4) Seisankai de reihai sureba/suru nara/suru to/shitara... (5) Go-jibun no tsumi o kuiaratamereba/kuiaratameru nara/kuiaratameru to/kuiaratametara... (6) Saigo made taeshinobeba/taeshinobu nara/ taeshinobu to/taeshinondara (7) Morumon sho ga/no oshieru koto o jissen sureba/suru nara/suru to/shitara (8) Tomodachi o Iesu Kirisuto ni tsuite manabu yōni sasoeba/sasou nara/sasou to/sasottara...

B. Translate: English to Japanese

(1) Morumon sho ni tsuite inoranakereba/inoranai to/inoranakattara, shinjitsu ka dō ka o shiru koto ga dekimasen. (2) Moshi seisankaichū ni hanasu hitsuyō ga areba/aru nara/attara, shizuka ni hanashite kudasai. (3) Zehi kaichō ga kaiin ni dendō dekiru yōni hagemasu no o tasukete itadakereba/itadaketara to omoimasu. (4) Kirisuto e no shinkō o moteba/motsu to/ mottara, kurō wa suru kamoshiremasen ga, kanarazu tabako o yameru koto ga dekimasu. (5) Takusan no surubeki koto ga aru nara/attara, mazu yūsenjun'i o tsukemasu. (6) Morumon sho o tsuzukete yomeba/yomu nara/yondara, sagashite iru heian o mitsukeru to yakusoku shimasu. (7) Maiban mēru demo shite kuretara/kurereba, Morumon sho o yomu koto o oboete irareru kamoshiremasen kedo… (8) Morumon sho ga shinjitsu da to/deareba, Iesu ga kyō mo ikite iru koto ni narimasu.
(9) Kirisuto no yakusoku wa tashika na mono desu. Fusawashiku minasare, baputesuma o ukeru to/ukereba/uketara raise de Kami to sumu koto ga dekimasu. (10) Dendōbukaichō no iu koto ni shitagau nara/shitagaeba/shitagattara, kanarazu seikō o miru koto ga dekimasu.

C. Common Errors

(1) Correct Sentence: Morumon sho ga hontō janai no nara Josefu Sumisu wa yogensha ***dewa arimasen***. With counterfactual statements, if what comes after *nara* is past tense, then what comes before *nara* must also be past tense. However, the more natural phrasing is if both are present tense. (2) Correct Sentence: Hitobito o ai suru naraba, hitobito o ***tasukemasu***. BI *nai to ikemasen* expresses obligation. A literal translation of the incorrect sentence would be, "If you love people, you are absolutely obliged to help people." (3) Correct Sentence: ***Inoreba***, Morumon sho ga shinjitsu da to wakarimasu. The correct form is **BIV** *ba*. (4) Correct Sentence: Kyōkai ni iku to, mitama o hi no yōni kanjiru ***koto ga dekimasu***. It's not true that if you go to church, you will absolutely feel the Spirit like fire. But, it is does absolutely give you the possibility. (4) Correct Sentence: Morumon sho o ***yomeba***, Tanaka san no shitsumon wa kotaeraremasu. The correct form is **BIV** *ba*. (5) Correct Sentence: Kyōkai ni iku to, mitama o hi no yōni kanjiru ***koto ga dekimasu***. It's not true that if you go to church, you will absolutely feel the Spirit like fire. But, it is does absolutely give you the possibility. (6) Correct Sentence: Morumon sho ga shinjitsu ***da*** to, Josefu Sumisu wa yogensha datta toiu koto ni narimasu. *da* is necessary when a noun directly precedes *to*.

D. Error Correction

(1) Correct Sentence: Morumon sho ga shinjitsu ***janai*** to, watashitachi no mōshite iru koto wa uso ni narimasu. (2) Hanasu ***nara***, Nihongo de hanashite kudasai. (3) Correct as is. (4) Correct Sentence: Moshi hōhō o shirana***kereba***/shiranakat***tara***, iza ten e kaeru toki ni dō shimasu ka. (5) Correct Sentence: Dōryō ga ina***kattara***, dendō ga dekimasen. (6) Correct Sentence: Asa shite miru ***nara***/mi***tara***, Morumon sho ga yomiyasuku naru kamoshiremasen.

G. Scripture Activity

モーサヤ 2:22: Mamoru naraba, mamoreba.
教義と聖約 9:7-9: Motome sae sureba, tazunenakerebanaranai, tadashikereba, tadashikunakereba, ataerarenakereba

In order to, For - *tame ni*

A. Translation

(1) Don'na hito mo Josefu Sumusu ga yogensha datta koto o shiru tame ni inoranakereba ikemasen. (2) Iesu Kirisuto no fukkatsu no okagede subete no hito wa Kami no mimoto ni tsuremodosare masu. (3) Tsumi no yurushi o ukeru tame niwa subete no hito wa Iesu Kirisuto no mohan ni kanzen ni shitagawanakereba narimasen. (4) Takusan no hitobito wa kanshin ga naitameni fukuin ga motarasu shukufuku o ukesokonatte shimaimasu. (5) Morumonsho ga shinjitsu de aruto shitte imasu. Desukara, Iesu Kirisuto ga ikiteiru toiu koto mo wakaru no desu. (6) Eien no kazoku ni naru tameni wa shinde de muzubikatame toiu gishiki o ukenakereba ikemasen. (7) Kamisama wa watashitachi ni fukuin o akirakanisuru tameni yogensha o meshi masu. (8) Shu wa awaremibukaku yasashii okata nanode kanarazu kotaetekudasaru to jishin o motte inoru koto ga dekimasu.

B. Common Errors

(1) Correct Sentence: Kamisama o ***shiru tame*** ni Kamisama no kotoba ni shitagau hitsuyō ga arimasu. The particle *no* never comes between a verb and *tame*. (2) Correct Sentence: Watashitachi wa zense de fukuin o ***ukeireta*** tame ni ima kono yo ni imasu. In the original sentence, *tame ni* means **in order to** when it should mean **because**.(3) Correct Sentence: Seigi no rippō ***no*** tame ni watashitachi wa sabaki o ukemasu. The particle *no* needs to come between a noun and *tame*.

C. Error Correction

(1) Correct as is. (2) Correct Sentence: Iesu Kirisuto no aganai ***no*** tame ni kazoku wa eien ni naru koto ga dekimasu. (3) Correct Sentence: Seirei o ***kanjiru*** tame ni mazu nozomi ga hitsuyō desu. (4) Correct as is. (5) Correct Sentence: Eien no inochi o ***eru tame*** ni Iesu no fukuin o ukete zutto shinu made okonawanai to ikemasen. (6) Correct Sentence: Morumon Sho o ***yonda*** tame ni Suzuki-san wa yatto baputesuma o uketai to omou yōni narimashita.

Review: Cause and Effect

A. Error Correction

1) Iesu Kirisuto wa watashitachi ***no*** tame ni Kamisama ga tsukawasareta Sukuinushi desu. Jinsei wa watashitachini samazama na charenji o ***keikensasemasu***. Kamisama wa watashitachi ni saizen o tsukusu yōni motomete oraremasu ga subete no charenji o hitori de kokufuku suru yōni meijite orareru wake dewa arimasen. Iesu Kirisuto wa Gessemane no Sono de aganai o nashitogerareta ~~***da***~~ node watashitachi no kurushimi ya kanashimi o subete gozenji desu. Nanode Sukuinushi wa watashitachi o nagusame tasukeru koto ga dekiru no desu. Moshi watashitachi ga Kirisuto o shinjite tasuke o ***motomereba*** donna kon'nan ni attemo heian o kanjiru koto ga dekiru deshō.

2) Kono messēji ga hontō ni shinjitsu de aru ka shiru tame ***ni*** watashitachi niwa suru beki koto ga arimasu. Sore wa Morumon Sho o yomi kotae o motomete Kamisama ni inoru koto desu. Fukuin o ***manabeba*** Kamisama wa Seirei o tōshite watashitachi ni fukuin no kyōgi ni tsuite fukaku kangae kotae ya michibiki o motomete inoru yōni unagashimasu. Nazenara Kamisama wa watashitachi o aishite orareru ***kara*** desu. Moshi sono unagashi ni ***shitagau*** nara watashitachi wa sukoshizutsu Seirei ni yoru michibiki ya nagusame o ninshiki dekiru yōni narimasu. Kotae o motomete inoru toki ni sugu ni jishin ga sōzō shita katachi de kotae wa konai kamoshiremasen. Shikashi Kamisama wa subete o gozonji nanode mottomo yoi toki ni saizen no hōhō de watashitachi ni kotae o ***kanjisasetekudasaimasu***.

B. Error Correction

1. Iesu Kirisuto no aganai o rikai suru to hoka no hitobito ni fukuin o wakachiaitai to ***omowasemasu***. (Causatives)
2. Correct as is. (Causatives)
3. Watashi wa fukuin o haji to shinai. Sorewa Yudaya-jin o hajime Girisha-jin nimo subete shinjiru mono ni sukui o ***esaseru*** Kami no chikara de aru. (Causatives)
4. Watachitachi wa senkyōshi ***dakara*** umi ya pūru de oyogu koto ga dekimasen. (B*ta kara*)
5. Correct as is. (BIII *node*)
6. Watashitachi wa fukanzen ***nanode*** Shu no aganai ni tayoru hitsuyō ga arimasu. (*na*-adj *node*)
7. Moshi kyōkai ni tadashii kennō ga ***nakereba*** sukui ni hitsuyō na gishiki o ukeru koto wa dekimasen. (BIV *ba*)
8. Correct as is (BIV *ba*)
9. Sasaki Shimai ga ii no ***nara*** ahita no yūgata roku ji goro ni hōmon shimasu. (*no nara*)
10. Watashitachi wa akashi o eru ~~***no***~~ tame ni mazu shinkō o shimesanakutewa nari masen. (*tame ni*)

11. Sukuinushi wa watashitachi ***no*** tame ni Gessemane no sono de kurushimare mashita. (*tame ni*)
12. Kamisama wa hitobito o ***kurushimeru*** tame de wa naku shukufuku suru tame ni imashime o ataerare mashita. (*tame*)
13. Correct as is. (B*ta node)*
14. Kamisama wa subete o gozonji de arareru ~~***da***~~ node Nīfai ni betsu no han o tsukuru yōni meijiraremashita. (BIII *node*)
15. Iesu Kirisuto wa konoyo de tsumi o mattaku ***okosanakatta*** node subete no hitobito no tsumi o aganau koto ga o-deki ni narimashita. (B*ta node*)
16. Moshi Morumon Sho o yonde seishinseii inoru ***nara*** seirei ni yotte kotae o ukeru koto ga dekimasu. (BIII *nara*)
17. Watashitachi wa Kamisama no imashime o mamorazu tsumi o ***okaseba*** kanarazu fukō ni narimasu. (BIV *ba*)
18. Correct as is. (*nara*)

C. Translation

(1) Senkyōshi toshite kono nafuta o mainichi tsukeru koto ni natte imasu. (2) Iesu Kirisuto wa shisha o iki-kaerase, byōnin o iyasaremashita. (3) Watashitachi wa jibun no kanri shinai hito no tame ni keiji o ukeru koto ga dekimasen. Ten no chitsujo ni han suru kara desu. (4) Iesu wa watashitachi no tsumi no tame ni kurushimimashita. (5) Dō sureba, Kamisama o shiru koto ga dekiru to omoimasu ka. (6) Nīfai wa shinchū no han o tori ni iku tame ni Raban no moto e ikimashita. (7) Moshi Sukui no Keikaku o shiranakattara, watashitachi wa nan no tame ni ikite iru ka wakaranakatta to omoimasu. (8) Ame no sei de kyō no wādo no katsudō wa enki ni nari sō desu. (9) Dendōbukaichō ga irasshattara shirasete itadakemasu ka. (10) Ten no Otōsama wa subete no koto o kodomotachi no tame ni okonaimasu. (11) Kyōkaiin no hōshi no o-kage de maitoshi takusan no hito ga tasuke ya nagusame o ukete imasu. (12) Watashitachi wa, yori yoi mono ya motto mo yoi sono tano mono o erabu tame ni, yoi koto o akirameru hitsuyō ga arimasu. Naze nara, yori yoi mono ya motto mo yoi mono wa, Shu Iesu Kirisuto eno shinkō o hagukumi, kazoku o tsuyomeru kara desu. (Dallin H. Oaks, "Good, Better, Best," Liahona and Ensign, Nov. 2007, 107.) (13) Iro iro kangaeta n desu ga, yappari baputesuma o ukeru koto ni shimasu. (14) (!5) Sasete kudasatte dōmo arigatō gozaimasu. (16) Baputesuma o ukeru noni nani ka shōgai ni naru mono ga arimasu ka. (17) Chīsai koro, ryōshin wa watashitachi kyōdai o maishū kyōkai ni ikasemashita. (18) If you follow the things the Mission President says, you can definitely see success.

B*ta* and B*te* Formation Rules

Note about B*ta* and B*te*:** Have you ever wondered why some of the *godan* verbs conjugate the way they do in Bta*** and B***te***? The following is a chart explaining the reasons for the different *godan* verb conjugations into B*ta* and B*te*.

It is important to consider that linguistics is a theoretical science, so you will note that several examples seem counter intuitive. While linguistics is able to come up with succinct rules for language, the theoretical nature prohibits linguistics from completely understanding exactly how the human mind processes speech. With that said, it can provide ways in which language can be analyzed and understood more easily as manifest by the table below.

Examine, the classical forms and the modern forms. Then look at the rules that have caused the classical forms to change to the modern form. See if you can explain what happens in Japanese to cause the classical verbs to change into modern verb forms.

	Step #1	**Step #2**		**Step #3**		**Step #4**	
	Convert Verb to BII and Add B*te*	*te* converts to *de* after voiced consonants	New Form	Delete sound	New Form	Conversion	Final B*te* Form
1.	omoi**te**	-	omoite	-	-	i→t	omo**tte**
2.	*tachi**te**	-	tachite	i→ø	ta**chte**	ch→t	ta**tte**
3.	*yari**te**	-	yarite	i→ø	ya**rte**	r→t	ya**tte**
4.	*shinobi**te**	t→d	shinobi**de**	i→ø	shino**bde**	b→n	shino**nde**
5.	*nomi**te**	t→d	nomi**de**	i→ø	no**mde**	m→n	no**nde**
6.	shini**te**	t→d	shini**de**	i→ø	shi**nde**	-	shinde
7.	*hiki**te**	-	hikite	k→ø	hi**ite**	-	hiite
8.	*sosogi**te**	t→d	sosogi**de**	g→**ø**	soso**ide**	-	sosoide
9.	*modoshi**te**	-	-	-	-	-	modoshite

*Indicates the classical Japanese form of B*te*
→ means to convert to - (e.g. t→d means t converts to d). **ø means something is deleted (e.g. i→ø means that i is deleted).

To assist you in understanding how and why the sounds changed, a discussion of each type of verb will ensue. The reason each of these verbs appear here is because they are individuals representation of each different *godan* verbs.

1. In the first example, omou is converted to *omoite* after Step #2. However, Steps #3 does not apply to *omoite.* Instead Step #3 is applied which converts the /i/ to a /t/ to double the consonant and create the modern form (*omotte*).
2. In the case of *tachite*, after Step #1 is applied, Step #2 is skipped because it does not apply. Step #3 causes the /i/ to be dropped. This is because a high vowels, like /i/, are commonly unsaid between certain types consonants (e.g. hajimemashite; ikimashita). In this case, /i/ becomes silent between /ch/ and /te/, thus it is dropped. However, this creates a problem because /chte/ is not a permissable cluster of consonants in Japanese, Therefore, Step #4 applies and converns /ch/ to /t/, which creates a /tt/ sound, a permissable consonant cluster.
3. The same process used for *tachite*, also applies to *yarite* (see #2 above).

4-6. In the cases of *shinobite*, *nomite*, and *shinite*, the same phonological rules apply and thus they will be discussed together. After Step #1 is applied, each verb type contains a "voiced consonant" (e.g. /b/, /m/, /n/). Consonants that are considered "voiced" are those that cause your voicebox to vibrate. Touch your voicebox and say the following sounds: "b", "m", and "n". Your voicebox vibrates!

These consonants influence /t/, which is an unvoiced consonant (your voicebox does not vibrate when you say 't'). Thus, Step #2 applies and causes /t/ to become its voiced counterpart /d/. Step #3 then applies and causes the high voice (which is commonly unspoken between certain sounds) to be deleted because it is silent. Then the new form is revealed (*shinonde*, *nonde*, and *shinde*). The sound changed because saying /nde/ is linguistically more convenient to say than /nte/. Say both of these aloud to see for yourself.

7. After Step #1, *hikite* skips Step #2. In Step #3 the /i/ cannot be deleted between /k/ and /t/, because /kt/ is not a permissable consonant cluster, unlike *tachite* and *yarite*, where the /i/ is silent and then deleted. Thus the /i/ remains and the /k/ is deleted to produce the modern form (*hiite*).
8. *Sosogite* is changed to *sosogide*, after Step #2. Just like *hikite*, the /i/ in *sosogide* is not deleted because an impermissable consonant cluster /gd/ would form. Therefore, /g/ is deleted in Step #4 to create the modern form (*sosoide*).
9. *Modoshite* only undergoes Step #1. This means that the classical form of *modosu* in B*te* has the same modern form (*modoshite*).

With this knowledge, you know have an understanding of why and how *godan* verbs conjugate into the modern form of B*te*.

Proverbs - *Kotowaza*

Explanation

Proverbs have played an important part of daily conversations in Japan for centuries. The following proverbs have been reviewed by native speakers and have been said to be some of the more commonly used proverbs in modern Japan. Use of proverbs can help you more effectively portray different ideas and communicate. These may prove to be useful in helping you teach the gospel more "clearly and powerfully" (*Preach My Gospel*, 20).

	ローマ字	諺	意味
1.	dokusho hyappen, i onozu-kara tsūzu	読書百遍、意自ら通ず	Repeated reading clarifies the meaning
2.	kiku wa ichiji no haji, ki-kazu wa matsudai no haji	聞くは一時の恥、聞かずは末代の恥。	To ask is a moment's shame, to not ask is an eternal shame
3.	kiku wa ichiji no haji, ki-kazu wa isshō no haji	聞くは一時の恥、聞かずは一生の恥	To ask is a moment's shame, to not ask is a lifetime's shame
4.	hajime yokereba owari made	初めよければ終わりまで	A good beginning makes a good end; (lit. If the beginning is good, that will last until the end)
5.	jūnin to iro	十人十色	Many people—many ideas; (lit. Ten people—ten colors)
6.	kono oya ni shite, kono ko ari	この親にして、この子あり	Like father, like son
7.	sen ri no michi mo ippo kara	千里の道も一歩から	The journey of a thousand miles begins with a single step
8.	ashita ni michi o kikeba, yūbe ni shisu tomo kanari	朝に道を聞けば、夕べに死すとも可なり	If a man learns truth while young, he may die without regret; (lit. If one asks in the morning, even if he dies in the evening, it will be well)
9.	shinkō wa yama o mo ugo-kasu	信仰は山をも動かす	Faith will move even moun-tains
10.	saru mo ki kara ochiru	猿も木から落ちる	Even monkeys fall from trees; Even experts make mistakes
11.	shu ni majiwareba akaku naru	朱に交われば赤くなる	One bad apple spoils the barrel; (lit. He who associates with scarlet (blood), will turn red)
12.	Kōbō mo fude no ayamari	弘法も筆の誤り	Even Abe Kōbō (a famous writer) makes mistakes with the pen; Even experts make mis-takes
13.	yoku oyogu mono wa yoku oboreru	よく泳ぐ者はよく溺れる	Even those who swim often, drown often; Even experts make mistakes

14.	shippai wa seikō no moto	失敗は成功のもと	Failure is the foundation of success
15.	mono niwa junjo to iu mono ga aru	物には順序というものがある	Step by step, the ladder is ascended; (lit. there is an order of sequence that must be taken in all things)
16.	amadare ishi o ugatsu	雨垂れ石を穿つ	Constant effort will produce results; (lit. constant dripping wears away the stone)
17.	tama migakazareba hikari nashi	玉磨かざれば光なし	an unpolished gem does not sparkle; experience is the master teacher
18.	tama migakazareba hikari nashi	玉琢かざれば器を成さず	an unpolished gem does not sparkle; experience is the master teacher
19.	jiko ni uchikatsu mono wa teki mo uchikatsu mono de aru	自己に打ち勝つものは敵も打ち勝つものである	He who conquers himself, conquers the enemy
20.	iu wa yasashi, okonau wa gatashi	言うは易し、行うは難し	Saying is easy, doing is difficult
21.	shinbō suru ki ni kane ga naru	辛抱する木に金（かね）がなる	There is gold in the tree of patience
22.	jigō jitoku	自業自得	You reap what you sow
23.	ryōyaku wa kuchi ni nigashi	良薬は口に苦し	Difficult things can be good for us (lit. good medicine can be bitter to the taste)
24.	makanu tane wa haenu	まかぬ種は生えぬ	an unplanted seed will not grow
25.	ten wa mizukara tasukuru mono o tasuku	天は自ら助くる者を助く	Heaven helps those who help themselves
26.	kyō dekiru koto o asu made nobasu na	今日できることを明日まで延ばすな	Don’t put off until tomorrow the things you can do today
27.	rainen no koto o ieba, oni ga warau	来年の事を言えば、鬼が笑う	Don’t procrastinate (lit. If you speak of things of the next year, the demons laugh)
28.	raku wa ku no tane, ku wa raku no tane	楽は苦の種、苦は楽の種	Ease is the seed of pain, pain is the seed of ease
29.	seishin icchi nanigoto narazaran	精神一致何事成らざらん	If you try with all your might you will be successful
30.	zen wa isoge	善は急げ	As for the good, do it quickly
31.	hyakubun wa ikken ni shikazu	百聞は一見にしかず	Seeing once is worth more than hearing a hundred times

32.	kōki o nogasu na	好機を逃すな	Don't miss out on an opportunity
33.	naseba naru nasaneba, naranu nanigotomo, naranu wa hito no nasanunarikeri	成せば成る成さねば、ならぬ何事も。成らぬは人の成さぬなりけり	Those who try to succeed, succeed. Those who don't try, fail no matter what. Failure is the lack of people trying.
34.	mochi wa mochiya	餅は餅屋	To get the best results, you need to go to a specialist [lit. as for pounded rice cakes, you should go to a mochiya (pounded rice cake store)
35.	kurushii toki no kamidanomi	苦しい時の神頼み	relying on God in a time of need (lit. a person who only relies in God, during times of suffering)
36.	monogoto wa chūtohanpa ni suru na	物事は中途半端にするな	Don't do things half way!
37.	ayamachite wa aratameru ni hakabakaru koto nakare	過ちては改めるに憚ること勿れ	lit. As for making mistakes, it is not something that should cause one to hesitate to change [for the better]
38.	rokujū no tenarai	六十の手習い	It is never too late to learn (lit. learning to write kanji characters at age sixty)
39.	oi no gakumon	老いの学問	It is never too late to learn
40.	mitsugo no tamashii hyaku madem o	三つ子の魂百までも	Everyone is young at heart; (lit. a three year old child's spirit is the same even at age one hundred)
41.	nodo moto sugireba, atsusa o wasureru	のどもと過ぎれば、熱さを忘れる	The difficulty of things endured at one time will fade (lit. Once it passes the throat, you will forget the heat)
42.	sandome no shōjiki	三度目の正直	The third time's a charm
43.	ari no ana kara tsutsumi mo kuzureru	蟻の穴から堤も崩れる	Negligence is the source of disaster ; (lit. even from the ant's hole, the embankment collapses)
44.	yakedo shita ko wa hi o osoreru	火傷した子は火を恐れる	To learn from experience; (lit. the child who gets burned will fear the fire

45.	sonae areba osore nashi	備えあれば恐れ無し	If you are prepared you shall not fear (lit. if there is preparation, there is no fear)
46.	au wa wakare no hajime	逢うは別れの始め	To meet is to begin to part (this may have Buddhist undertones suggesting the transient nature of life, but it may also be useful when transferring)
47.	ada o on de kaesu	仇を恩で返す	To return good for evil
48.	tōi shinrui yori chikaku no tanin	遠い親類より近くの他人	Close strangers are more dear than relatives in distant places (useful if asked if you are home-sick)
49.	tayori no nai nowa yoi tayori	便りのないのは良い便り	No news, is good news
50.	atama no ue no hae o oe	頭の上の蠅を追え	And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye (lit. swat the fly on [your own] head
51.	heta na kangae yasumi ni nitari	下手な考え休みに似たり	Poor ideas impede progress [lit. a poor idea resembles a break (from work)]
52.	hitsuyō wa hatsumei no haha	必要は発明の母	Necessity is the mother of invention
53.	nō aru taka wa tsume o kakusu	能ある鷹は爪を隠す	It is imprudent to boast or show off; (lit. a talented falcon hides his talons)
54.	uso wa dorobō no hajimari	嘘は泥棒の始まり	Lies are the beginnings of a thief
55.	tetsu wa atsui uchi ni ute	鉄は熱いうちに打て	Strike while the iron is hot
56.	shōjiki wa sairyō no saku	正直は最良の策	Honesty is the best policy
57.	kōin ya no gotoshi	光陰矢の如し	Time flies like an arrow

58.	wataru seken ni oni wa nashi	渡る世間に鬼はなし	There is good all around us (lit. there are no demons in this world we traverse)
59.	makeru ga kachi	負けるが勝ち	losing is winning (used often in disagreements or arguments)
60.	ishibashi o tataite wataru	石橋を叩いて渡る	This can mean to take great care, however there are times when it can be used with someone who is excessively cautious (lit. to knock on a sturdy, stone bridge before crossing)
61.	yasuukeai no hayawasure	安請け合いの早忘れ	Promises made without due consideration are quickly forgotten
62.	shinpai wa mi no doku	心配は身の毒	Worry is poison to one's self
63.	ichi o kiite, jū o shiru	一を聞いて十を知る	Knowledge can be gained in the asking of it (lit. to ask one is to know ten)
64.	inu mo arukeba bō ni ataru	犬も歩けば棒にあたる	sun rises on the evil and on the good; even experts make mistakes (lit. If a dog walks, it will hit a pole)
65.	shōjiki no kōbe ni kami yadoru	正直の頭に神宿る	God resides in the honest mind
66.	jinji o tsukushite tenmei o matsu	人事を尽くして天命を待つ	Do your best and let God take care of the rest (lit. do all that you can do, and karma will be on your side)
67.	me wa kokoro no mado	目は心の窓	The eyes are the windows of the soul (heart)
68.	jōdan nimo hodo ga aru	冗談にも程がある	There are limits even in jokes; don't take a joke too far
69.	hito wa mikake ni yoranu mono	人は見かけによらぬもの	Don't judge a man by his outward appearance; don't judge a book by its cover

70.	naranu kannin suru ga kannin	成らぬ堪忍するが堪忍	patience is found in bearing the unbearable
71.	kame no kō yori toshi no kō	亀の甲より年の劫	Attaining knowledge takes a lot of time and that is why we need to respect our elders (lit. the hardening of the turtle's shell and the wisdom and knowledge attained in old age both take a lot of time)
72.	masaka no toki no tomo koso shin no tomo	まさかの時の友こそ真の友	The friend with you in a time of need is a true friend
73.	kenka ryōseibai	喧嘩両成敗	both parties lose in an argument
74.	yowai inu hodo roku hoeru	弱い犬ほどよく吠える	all bark and not bite (lit. to bark like a weak dog)
75.	kusai mono niwa futa o suru	臭いものには蓋をする	to look the other way; trying to solve a problem by ignoring it (lit. to put a lid on a smelly thing)
76.	sannin yoreba monju no chie	三人寄れば文殊の知恵	two heads are better than one; four eyes see more than two; (lit. if three visit, it is transcendent wisdom)
77.	iwanu wa iu ni masaru	言わぬは言うにまさる	Silence is golden (lit. saying nothing is better than saying something)
78.	chinmoku wa kin, yūben wa gin	沈黙は金、雄弁は銀	Silence is golden (lit. silence is gold, oratory is silver)
79.	iwanu ga hana	言わぬが花	Silence is golden (lit. silence is flowers)
80.	suki koso mono no jōzu nare	好きこそ物の上手なれ	One is good at what one likes
81.	fukusui bon ni kaerazu	覆水、盆に帰らず	it's water under the bridge (lit. water over the dam will not return)
82.	sentō ooku shite, funeyama ni noboru	船頭多くして船山に登る	too many chiefs and not enough braves (lit. too many oarsmen will drive it up Boat Mountain)

83.	rui wa rui o motte, atsumaru	類は類をもって集まる	birds of a feather flock together (lit. those of one kind will gather with those of the same kind)
84.	rui wa tomo o yobu	類は友を呼ぶ	birds of a feather flock together (lit. those of the same kind will call each other friend)
85.	doku o motte doku o seisu	毒を盛って毒を征す	fight fire with fire (lit. if served poison, subjugate with poison)
86.	hito no furi mite waga furi naose	人の振り見て我が振り直せ	learn from other's mistakes (lit. see another person's faults, fix my own faults)
87.	sumeba miyako	住めば都	where you lay your head is home; you will get used to living anywhere (lit. if you live there, it is the capital)
88.	heta no nagadangi	下手の長談義	brevity is the soul of wit; being brief is bliss (lit. a poor, long-winded speech)
89.	nokorimono ni fuku ga aru	残り物に福がある	those who wait their turn get the best (lit. there is good fortune in the left overs)
90.	nuka ni kugi	糠に釘	there's no use plowing dry sand; some battles aren't worth fighting (lit. it's like pounding a nail into rice-bran)
91.	tsuki to suppon	月とすっぽん	like the difference between heaven and hell (lit. the moon and the Chinese soft-shelled turtle)
92.	isogaba mawaru na	急がば回るな	hast makes waste (lit. if you hurry, don't come round again)
93.	hayai mono kachi	早い者勝ち	the early bird gets the worm (lit. early people win)
94.	ichinichi ichizen	一日一善	do a good turn daily

95.	hashi ga koronde mo okashii toshigoro	箸が転んでもおかしい年頃	at the age where you will laugh at the drop of a hat; connotes immaturity (lit. at the age where even dropped chopsticks are funny)
96.	maningen ni naru	真人間になる	to turn over a new leaf (lit. to become an good citizen)
97.	seiippai yatte miru	精一杯やってみる	to try to do something to the best of one's ability
98.	seisei dōdō	正々堂々	fair and square
99.	itareri tsukuseri	至れり尽くせり	hospitable and heartwarming
100.	o atsuraemuki	御誂え向き	when something meets your expectation or when something is suitable
101.	naki tsura ni hachi	泣き面に蜂	to kick someone when they are down [lit. a bee stings a face that is (already) crying]
102.	ikkyo ryōtoku	一挙両得	kill two birds with one stone (lit. one action obtains both)
103.	isseki nichō	一石二鳥	kill two birds with one stone (lit. one stone, two birds)
104.	ishi no ue nimo sannen	石の上にも三年	perseverance brings blessings (lit. if you sit on a cold rock for three years, it will eventually warm up)
105.	ichiji ga banji	一事が万事	from just seeing one thing, someone thinks they understand everything (lit. one thing is everything)
106.	en no shita no chikaramochi	縁の下の力持ち	the unsung hero [lit. a strong man under the affinity (of others)]
107.	ki wa kokoro	気は心	it's the thought that counts (lit. the feeling is the heart)
108.	gojūsai hyakusai	五十歳百歳	six of one and half a dozen of the other; an insignificant difference (lit. fifty years old is one-hundred years old)

109.	tana kara botamochi	棚から牡丹餅	having a stroke of good luck (lit. pulling adzuki bean mocha from the shelf)
110.	tanki wa sonki	短期は損気	impatience is disadvantageous
111.	chiri mo tsumoreba yama to naru	塵も積もれば山となる	making mountains out of mole hills; much ado about nothing (lit. even dust, if it piles up, will become a mountain)
112.	tōdai moto kurashi	灯台下暗し	can't see the forest from the trees (lit. can't see in the darkness below the lighthouse)
113.	nita mono fūfu	似たもの夫婦	the longer you are together the more you share similar likes and dislikes (lit. similar people are a married couple)
114.	neko ni koban	猫に小判	to cast your pearls before swine (lit. giving a gold coin to a cat)
115.	hana yori dango	花より団子	giving someone something practical rather than simply aesthetic (lit. sweet dumplings over flowers)
116.	Hotoke no kao mo sando	仏の顔も三度	to try the patience of a saint; to drive the pope to drink (lit. to stroke the face of the Buddha three times)
117.	momo kuri sannen kaki hachinen	桃栗三年柿八年	Rome wasn't built in a day; all good things take time (lit. peach and chestnut trees take three years to bear fruit; persimmon trees take eight years)
118.	yudan taiteki	油断大敵	if you are prepared ye shall not fear (lit. unpreparedness is one's greatest enemy)
119.	hara o tateru	腹を立てる	to become angry or upset (lit. to cause one's stomach to stand up)
120.	nana korobi ya oki	七転八起	never give up (lit. fall down seven times, get up eight)

Index

Audio Index

Note: The albums and tracks on the MP3 player are marked in this index in this manner:

Audio Clips

An Invitation to be Baptized
Baba Chōrō's prayer
Getting to know Takita san
How can believing in God help my family?
Kinjo san shares her conversion story
Ōhara-kun learns about baptism and confirmation
Sister Sakuno's Convert Perspective: Initial Impressions of the Book of Mormon
Sister Takenoshita defines key gospel terms
Teraoka san's Investigator Perspective: Japanese Views on Religion
"The Infinite Power of Hope." (Uchtdorf)

Native Situation Practice

Note: Each of these clips is a response from a native speaker to a certain prompt. The clips are organized by number and the corresponding prompts appear here. The prompts are arranged by the type of situation. Practice these prompts yourself and compare yourself to the native speaker. As you do, remember that there are many different styles and ways to teach effectively.

1 - Teaching

NSP 01 – You have just extended a baptismal commitment to a progressing investigator and she has declined. She says that she doesn't see any need in getting baptized. Answer the question "Why do I need to be baptized?"
NSP 02 – You are conducting a lesson with a recent convert. Teach a short lesson about the sacrament.
NSP 03 – A man who you are talking to on a bus says that he has heard that we baptize dead people in the Church. Explain the doctrine of vicarious ordinances for the dead.
NSP 04 – Give a short talk about the Holy Ghost at a baptismal service.
NSP 05 – Explain patriarchal blessings to a recent convert who has just heard a talk in church about patriarchal blessings.
NSP 06 – Explain how and why priesthood blessings are given to a progressing investigator who has suddenly become sick.
NSP 07 – Explain the difference between the Aaronic and Melchizedek Priesthoods to a recent convert young man who is preparing to receive the Aaronic Priesthood.
NSP 08 – Explain to an investigator with a baptismal date what they need to do to prepare to go the temple.
NSP 09 – Explain repentance to a new investigator with no religious background.
NSP 10 – Explain faith to an investigator who is struggling with an alcohol addiction.
NSP 11 – You are teaching an investigator for the second time. You have just talked about Moroni's promise in Moroni 10:3-5. Explain who the Holy Ghost is and what he does for us.
NSP 12 – Explain the difference between the influence of the Holy Ghost and the gift of the Holy Ghost to an investigator who has just accepted a baptismal commitment.
NSP 13 – Explain the difference between the Restoration and the Reformation to the non-member mother of a family in which the father and the 18-year-old son have just been baptized.
NSP 14 – A woman whom you met while waiting in line at the post office asks you, "What's the difference between your church and any other church? What's special about your church?"
NSP 15 – Explain the importance of making and keeping commitments to an investigator who is struggling to keep the commitment to read and pray.
NSP 16 – Teach a small lesson in district meeting about using the scriptures.
NSP 17 – Explain the necessity of trials to an investigator that is going through economic hardship.
NSP 18 – You are asked to give a short talk in sacrament meeting about the scriptures. Explain the relationship between the Book of Mormon and the Bible.
NSP 19 – Teach about and extend a commitment to keep the Sabbath day holy to a less-active family.
NSP 20 – Explain how to pray to a man who has grown up reciting prayers.
NSP 21 – A new investigator came to church last week for fast and testimony meeting and was a little confused at what fasting is and why we do it. Explain what fasting is and why it's important.
NSP 22 – Explain confirmation and the gift of the Holy Ghost to an investigator with a baptismal date.
NSP 23 – You are talking to an investigator who doesn't quite understand why her baptism in another church is not valid in our church. Respond to her concern.
NSP 24 – Tell an investigator what happens after we die.
NSP 25 – Tell an investigator about pre-earth life.
NSP 26 – Explain the importance of prophets to a man that has very little experience with religion or with reading the Bible.
NSP 27 – You are planning to teach a new investigator about the Restoration. Prepare three questions that will help you check for understanding.
NSP 28 – Explain the Great Apostasy to a devout Christian whom you met through one of his member friends.
NSP 29 – An investigator tells you that she has heard that we do not believe in the Bible.
NSP 30 – Tell an investigator who does not have a Christian background about the resurrection of Christ. Bear your testimony of this event and of the principle of resurrection.
NSP 31 – Explain how resurrection and reincarnation are different to an investigator who currently believes in reincarnation.
NSP 32 – You are helping a member see how the gospel has blessed their life in order to motivate them to do missionary work. Tell how your life would be different if you didn't have the gospel.

2 - Testifying

NSP 33 – You are teaching an investigator with a baptismal date about the law of tithing. Testify about the importance of tithing.
NSP 34 – You are teaching an investigator with a baptismal date about the law of chastity. Testify to an investigator about the importance of the law of chastity.
NSP 35 – Testify about the importance of temples to a recent convert who is preparing to go to the temple.

NSP 36 – You are teaching a woman with three small children who feels overwhelmed by everything that is required of her. Explain how daily prayer has blessed your life.
NSP 37 – You are meeting for the first time with a family that was referred to you by the second counselor in the branch presidency. Testify of how the Atonement of Christ has affected your life.
NSP 38 – Bear your testimony of the importance of obedience in a zone conference.
NSP 39 – You are teaching a progressing investigator about dispensations and apostasy. Tell about how following the prophet has blessed your life.

3 - Commitments and Follow-up

NSP 40 – You are working with a less-active man who has not been to church since he was baptized. Promise blessings associated with coming to church.
NSP 41 – You meet and begin talking with a young couple while going to another appointment. Invite them to hear more about eternal families and set up a meeting with them for another time.
NSP 42 – Invite an active member to invite their non-member friends to a ward activity next week.
NSP 43 – Invite the father of a part-member family (the mother and two sons are active members) to start taking the missionary lessons.
NSP 44 – Follow up on a commitment you gave to a new investigator to read 3 Nephi 11 and pray about the Book of Mormon.
NSP 45 – Follow up on a commitment you gave to an investigator with a baptismal date to stop smoking.
NSP 46 – Promise blessings to an active member family associated with helping others learn of the gospel. Ask for referrals.
NSP 47 – Extend a baptismal commitment to an investigator who has read and prayed about the Book of Mormon and has felt a confirmation that it is true.

4 - Resolving Concerns

NSP 48 – One of your progressing investigators asks you the question, “Why do bad things happen to good people?”
NSP 49 – An investigator asks you why she cannot drink alcohol every once in a while in social situations.
NSP 50 – A new investigator says that he likes some of the things that the Church teaches but thinks that there is more than one true church. Bear you testimony of the Restoration.
NSP 51 – Ask three questions that would help you find out why a recent convert has become less active.
NSP 52 – An investigator tells you that she wants to get baptized but does not know what her family will think.
NSP 53 – Ask three questions that will help you understand why a new investigator does not want to come to church.

5 - Telling a Story

NSP 54 – You have an appointment with a less-active family that struggles with their testimonies of the Book of Mormon. Tell the story of the Brother of Jared. Talk about what you can learn from that story.
NSP 55 – You are talking to a new investigator about the Book of Mormon. Talk about how you came to know that the Book of Mormon is true.
NSP 56 – While tracting you meet a young man who invites you in. You have already talked about his religious background and he asks you what makes your church different from all the others. Briefly relate the story of the First Vision.
NSP 57 – You are teaching a Sunday School class. Talk about how the Atonement worked in the life of Alma the Younger.
NSP 58 – Relate your favorite experience that you have had while with your current companion while talking to your mission president in an interview.
NSP 59 – You are talking to a recent convert who is trying to adopt the principles of the gospel in their parenting, but they feel overwhelmed. Tell about one thing that your parents have done to help you in your life.
NSP 60 – Briefly relate the story of Adam and Eve in the Garden of Eden while talking to an investigator with a baptismal date about agency.
NSP 61 – There is a young man in your area that has just received his mission call. He asks you what the MTC is like. Tell about your first day in the MTC. Who was there? When was it? What did you feel?

6 - Getting to Know Someone

NSP 62 – You have started up a conversation with a woman on a bus, she asks about where you are from. Talk about your hometown.
NSP 63 – Tell about your family to the bishop in the ward you have just been transferred into.
NSP 64 – Tell a man whom you met on the bus who you are and why you are here as a missionary.
NSP 65 – A woman in the grocery store asks why you are wearing name tags. Explain your calling as a missionary. Get to know her and invite her to learn more about the gospel.
NSP 66 – You’ve just moved into a new apartment. Introduce yourself to your next door neighbor and explain missionary service. Invite them to hear the first lesson.
NSP 67 – Ask three questions that would help you get to know your new companion.

7 - Other

NSP 68 – Your companion came down sick this morning. Leave a phone message for an investigator telling them that you need to reschedule a meeting.
NSP 69 – You are in a district meeting. Tell your district leader about the progress of one of your investigators.
NSP 70 – You have just talked to a man on the street about the gospel and he is interested in learning more. He has set up a time to meet with you again, but you have also invited him to come to church with you on Sunday. He does not know how to get there. Tell him how to get to the chapel.
NSP 71 – Talk with the branch president about how to help a less-active brother come back to church. Discuss how you can help him as missionaries, and discuss what the branch can do to help.
NSP 72 – Leave a phone message for the missionaries in the area next to yours telling them about a man you met today on the street who lives in their area.
NSP 73 – You are meeting with an active

member before his investigator friend is coming over for a lesson. Tell him your plan for the lesson and let him know how you would like him to help teach.

NSP 74 – Talk with your companion about your plans for the day, who you are visiting, what you are teaching them, where they live, and what commitments you would like to extend. Also discuss finding activities.

NSP 75 – A new investigator is curious about missionary life. Talk about what you normally do on preparation day.

NSP 76 – Tell a new investigator what to expect at a sacrament meeting.

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THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS